



Certaine Sermons
vherin is contained the
Defense of the Gospell nowe
preached, against such Cauils and false
accusations, as are objected both a-
gainst the Doctrine it selfe, and
the Preachers and Professors
thereof, by the friends
and fauourers of the
Church of Rome.

Composed
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Anno Domini
1580.

Th
Cob

To the Godly disposed Reader.



Behold (louing Reader) the great goodnesse & prouidence of God towards thee. These sweete Sermons, (not for the Eloquence which this Reuerend Father chalgeth, but for the inestimable comfort to all the Godly) as sweet sounding Trumpets & in respect thereof, may well be called a 2. friendly Alarums, to call & somow shew thee the knowledge of thy selfe and thy state, and to make ready thy Weapons therofort out for thee, against the common enemye of all quietnesse, the bloody Papist: These sweete Warninges I say, had well nigh slipped thy hands, had not Gods mercifull prouidence provided thee a remedy, & therefore used the meanes of certaine zealous, and Godly Ministers earnestlye to craue and begge, that they mighte be openlye knowne and published for thy greater benefite, and that they might be as Mithridaticum, or Triacle, in euery mans house, a ready remedy for three sortes of poisoned infections now abroad. First for the obstinate Papist, neuer in greater expectation for his long desired purpose, than euē now. Secondly, for the senceles Epicure, or secure Worldling, drowned in the cogitations of this world, & in a deepe & profound sleepe of vanity, foreseeing no peril, & fearing no danger, but crying al is wel, al is wel, peace, peace, & is at warre with the that tel of any danger. Lastly for the counterfeit Gospeller, who bearing the name of a shepe, is in deede a rauening Wolfe, & lookes but for opportunity, to ioyne with thy cheefe aduersarie, & to tel thee in vaunting wise, that he was neuer other, but one of Machiuels order, a deepe dissembler: but be thou of good comfort, feare not, stay thy selfe vpon gods prouidence, & behold here inclosed a present remedye for thee, take it, vse it, embrace it, bee thankesfull for it, and farewell
in the Lords.

Valc.

T. N.

A.ii.

The

Sermons containned in this Boke,
and in whar leafe to finde them.

- 1 The first Sermon vpon the 16. Verse *Rom.* 1. Fol. 1.
2 The second Sermon vpon the same Verse. Fol. 19.
3 The third Sermon vpon the same Verse. Fol. 46.
4 The first Sermon vpon the 15. Ver. *Math.* 7. Fol. 67.
5 The second Sermon vpon the 16. Ver. *Mat.* 7. Fol. 82.
6 The third Sermon vpon the 16. Ver. *Mat.* 7. Fol. 98.
7 The first Sermon vpon the 1. Ver. *1. Cor.* 10. Fol. 116.
8 The second Sermon vpon the 3. Ver. *1. Cor.* 10. Fol. 136.
9 The third Sermon vpon the 5. Ver. *1. Cor.* 10. Fol. 159.
10 The first Sermon vpon the 3. Ver. *Math.* 13. Fol. 177.
11 The second Sermon vpon the 5. Ver. *Mat.* 13. Fol. 196.
12 A Sermon vpon the 46. Ver. *Iob.* 8. Fol. 207.

Faultes escaped in the Printing of this Boke.

<i>Faultes.</i>	<i>Correction.</i>	<i>Leafe.</i>	<i>Line.</i>
Percepitari	percepitari	13	9.
capitaine	capitane	15	7.
Sapient	Sapient	33	3.
poculus	peculus	34	27.
charissima	charisma	38	3.
For goly	reade godly	73	5.
da	do	97	15.
alio	alio	128	27.
Nazareth	Bethlame	198	34.
vvith triall	without will	128	15.
7. of Chro.	of Chro.	240	25.

In these Folios.

For 16. 19. for 56. 58. for 48. 84. for 192. 194.
for 193. 195. for 186. 198. for 206. 224. for 225. 223.

¶ Three Sermons made vppon *Fol. i.*
this Text, Rom. 1, 16.

*Non me pudet Euangelij, est enim potentia Dei ad salutem
omni credenti. &c.* That is : I am not ashamed of the Gospell of
Christ, for it is the power of God to saluation, to euery one that beleue, et, c.



This sentence that I haue redde
(Dearelye beloued) containeth
fewe wordes, great and ample
matter: and is of that sort which
Rhetoricians call *Entrememati-
ca*, comprehending both parts of
a bycese Argument, the Antece-
dent, and Conclusion. As if S.
Paule had sayd: The Gospell of
Christ is the mightie power of
God. Therefore I am not ashamed of it. And these two
partes of this short Argument, I meane (with Gods assis-
taunce) at this time to speake of. First, how the Gospell is
the mightye power of God to saluation: and secondly, that
for that cause we should not be ashamed of it, whatsoeuer
carnall wisdom would otherwise perswade vs, either that
the wickednesse of this world, or of the Diuill, would in-
tice vs, and seduce vs.

As touching the former parte: In what estimation the
world had the Gospell of Christ in S. Paule his time, him-
selfe in the first to the Cor. doth very well declare, where he
sayth, that to the Iewes it was a great offence, and to the
wise and learned *Grecians*, very folly and madnesse. Both
partes were offended, not only with the Doctrine, but with
the base estate of Christes owne person: who, as you know
in countenance of the world was but meane and simple, Io-
seph taken for his Father, being but a poore Carpenter,
himselfe, scantely hauing an house to put his head in, keeping
company with the contemned sort of Publicans & sinners,
In the ende, being put to moste vile and reprocheful death.
And therefore, even in the time of Augustine and Christo-

1. Cor. 1. 23.

How con-
temptible
Chr st and his
Gospell vvere
vnto the
vworld, in the
beginning

B.

Some

Wayne
opinion of
gentilitie
may be occa-
sion of the es-
ternall dis-
truction of
those which
regarde it.

Considerati-
ons concer-
ninge Christ
which ma-
neth mans
carnall reason
to contemne
him.

The more
excellent
men are in
carnall rea-
son only, the
more they
contemne
Christe.

Hilar. 5.
de trinit.
what estima-
tion alway
percaptioned to
Christ and
his gospell,

some: We reade, that if a gentleman, or noble person had bene turned to the Gospell, his kin and alliance would come vnto him and say: What? Tu credis crucifi. x. o? Art thou not ashamed to hope for saluatiō in him, that being put to extreme punishment was not able to saue himselfe? And as they were then offended, in y person of Christ, so in y doctrine also, they thought it great folly, y learned & wise mē, should beleue those things, that by reason they were not able to conceiue: as, y one person should be both God and man, y the sonne of God should die, y he being man, & dead, should rise againe to life: y to attaine iustice before God, they must utterly renounce their own iustice & good works, & acknowledge themselues to be most heinous sinners: that they must abandon the world & all the pleasures thereof: y they must for Christes sake, forgo their wife, their childre, their goods & all that they had: finally y they should mortifie their fleshe, take their crosse, & by ignominie, repproche, & persecution follow Christ. This seemed to them not onely a shame, and a folly, but an extreme madnesse also. And therefore they had the professors of the Gospell in no estimation, but accounted them fooles, and doating persons.

The greater & more famous that the place & citie was, the greater & more greuous, was the contempt of y Preachers of the Gospell in it. Wherefore vndoubtedly, this was no small temptation in those dayes, & especially in the Citie of Rome, which then was Ladie and Emperesse of the world, & stood much vpon their estimation of wisdome & honour, & thought it repproche for them, to admit so base a state of saluatiō, as appeared to be in Christ Iesu. But of this very pretily saith S. Hilarie de trinit. 5. *O stulta mundi sapientia, opprobrium Christi, non intelligens dei virtutē esse: & stultitia fidei, non sentiens esse dei sapientiā*: y is, O foolishnes of the wisdome of this world? which seeth not, that that which it imagineth to be reproch to Christ, is euen the most mightie & excellent power of God: & which also perceiueth not, that that which it termeth foolishnesse, in the beleefe, which is in Christ, to be euen the great wisdome

wisdome of God. Wherefore S. Paul armed w the spirit of
 God, to y great cōfort of al Christiāns saith (as I haue read
 vnto you) I am not ashamed of the Gospell. &c. What
 soeuer, you doe esteeme it to be, how reprochfull soeuer the
 worlde doth account it, although the Epicures do deride it,
 although y wise politike worldeings, do inneigh against it,
 although y Jewes be offended, although y Acheistes scozne
 it, although fantasticall hipocrites do detest it: sure I am y
 in it selfe, it is y mightie power of God to saluation, of all y
 beleuee, & faithfully embrace it. Howe y mightie power of
 god doth shew it selfe, in subduing y enemies of our saluatiō
 the good Christian man doth perceiue: who hath learned
 out of the scriptures, to how great enemies, mans natur
 was subiect & in thzalome. Sinne, Sathā, hell, death and
 damnation, had vs in captiuitie: from y tyrannie of al which
 we are deliuered by Christ Iesu crucified. First, he ouer-
 came sinne, whē being y sonne of God in y shape of reproch-
 ful mā, as an innocent lambe, deseruing no punishment, &
 yet suffering most cruel punishmēt, & bitter death, gaue him
 selfe a full & perfect sacrifice for our sinne. And whē sinne
 was by his death & passion destroyed, death was in y same
 victorie disarmed & maimed. For Sin (as S. Paul saith) is
 the sting of death. And whē death had lost his sting, & was
 conquered in Christs resurrectiō frō death, Sathā also lost
 his strength & power: which rested only on thē, which tho-
 rough sin were in dainger to death, for *Stipēdiū peccati mors*, Rom. 6. 23.
 The reward of sin, is death. Finally bicause hell onely de-
 uoureth them, y through sin, & death, are slaues to Sathā,
 it followeth, y when y other thre were by him so mightily
 vanquished, hell also w all y daunger therof, was subdued,
 & we deliuered frō all their tyrannie: as y reuerend father
 Zacharie saith, *Præstitit insurandū quod iurauit*. &c. The Luk. 1. 73.
 Lord God of Israel hath performed the othe, which he
 sware to our Father Abraham, that he would giue vs, that
 we being deliuered &c. Now as by his death & resurrec-
 tiō, he hath mightily conquered our enemies: so hath he by
 his ascensio, gloriously triumphed ouer thē. And therefore
 B. ii. S. Paule

What power
 is in the Gos-
 pell of Christ
 and how it
 appeareth
 in y
 vvayes.

1. Cor. 15.
 56.

Luk. 1. 73.
 74.

Certaine Sermons

4.

Ephe. 4. 8. **S.** Paule sayth very wel out of the Psalme, *Cum ascendisset in altū, captiuam duxit captiuitatē &c.* When he had ascended vp on high, he led captiuitie captiue: We then may now say triumphantly with **S. Paule**: Oh Death, where is thy Sting? Oh Hell, where is thy Victorie? Though Sinne and Death rage neuer so like Tyauntes: though Sathan, roare neuer so like a Lyon: though Hell, gape neuer so greedily: sure we are, they cannot preuaile againste vs, that haue victoꝝ ouer them in **Christ Iesu**. It is God that iustifieth, who is it then that condemneth? it is **Christ** that died, yea, or rather which is risen again from death, and sitteth on the right hand of God the Father, as our perpetuall Intercessour, Who then can hurt vs? Who can pull vs from the fauour of **G O D**? not Life, not Death, not Sinne, not Hell, not Sathan, not any power or principallitie: They are all in **Christe Iesu** confounded. This is that mightie power of the Gospell, that **S. Paule** sayth doth bying Saluation to all belecuers, and wherof he protesteth, that he is not ashamed of it.

2
The power of Christ appeared both in him selfe, and also in his word.

But God did shew his mighty power to saluation of mankinde, not only in the price of our redemption it self, but also in the publishing and preaching of it, by his Apostles, & Ministers. For to it he annexed such force of his holy spirit, that it had greater strength and authoritie, than all the eloquence, than all the Wisedome, than all the learning, than all the policie and power of the world. For notwithstanding, that the preaching of the Gospell was resisted by all these worldly gifts, and powers: yet had it meruailous successe, and did wonderfully increase. Demosthenes, Pericles, Cicero, for their eloquence: Solon, Aristides, Cato, for their wisdome: Plato, Socrates, Aristotle, for their learning: Alexander, Pyrrhus, Pompey, for their manhood: were of power, were of great fame, and able to do muche in the world. But the best of all these, had much a doe, euen a few peares, to keepe their owne Citizens, their own countrey men, their own subjects in obedience, and to cause them

Man in his excellency of carnal war, is not able to give any perpetuall to his diuice.

ta

to giue place to good and wholesome counsaile, and to obey
orders prouided for their owne commoditie. Yea euery one
of them (almost) to their own confusion, proued of how small
force, their wisdom, their eloquence, their power was,
and with the ende of their liues, leste their common weales
well neare utterly decayed and vndone. But contrarywise,
marke, I pray you in the Apostles of Christe, and consider
the maruellous power of Gods working. For they hauing
as you know, their beginning of the Jewes, nothing com-
mended, or sette forth with any of those giftes and orna-
mentes, that men so greatly doe esteeme, wente forth into
the world, preaching the disdayned Gospell of Christ cruci-
fied, and by the simple doctrine thereof, did in fewe yeares,
for the state of religion, change the face of the whole world,
notwithstanding, that the Emperre of Rome, & other migh-
tie principallities, did to the uttermost of their power, resist
it, and the reformation, that by the Apostles in this manner
was begon, continued, and spread it selfe mightily, and mar-
uellously, euen agaynst the assaultes of most cruell, and ty-
rannicall persecutions, vnder Nero, Domitian, Traian,
Adrian, Antony, Dioclesian, and many mo. And vncil such
time, as by the secreete iudgement of God, the power of An-
techrist began to spread it selfe against it, as well in Asia,
vnder Mahomet, as in Europe vnder the Pope. Neuer any
Emperre or Kingdome was so largely spread, as the King-
dome of the Gospell, neuer any principallitie, so mightily
proceeded and went forward, maugre the malice of all eni-
mies, as it hath done. And so doth Tertullian witnesse a-
gaynst the Jewes, speaking of the Kingdome of Christ, and
alleaging out of the Psalmes, the words of God the Father,
*Fortitudines regum disrumpā, aperiam ante illū portas, & ciui-
tates non claudentur illi.* Whereby he notech that no power of
Prince or citie, should be able to resist the Gospel of Christ,
But this conquest of the Gospell, was alway by suffering,
and not by force, or resisting, as S. Augustine sayth de a-
gone Christi. Cap. 12. *Ecclesia catholica per totum orbem dif-*

The govern-
ment and di-
rection by
Gods word,
preached
more than as
any device
of man.

Example in
the Apostles

Tertul cō-
tra Iudeos.

B. ij.

fusa

Cooper, 1.

5685

*Aug. de
agone
Christi.*

fusa magis magisq; roborata est non resistendo sed perseverando. And another Father sayth: *Sanguis martirū semen Evangelij.* The blood of martirs is the seede of the Gospell. And Hieron ad theoph. saith: *Patiendo cōtumelias Christi fundata Ecclesia est, persecutionibus creuit, martyriis coronata est.* By suffering all kinde of reprochfull dealing which was given forth, and doue against Christ, the Church of God hath had the more great and large beginniges, by persecutions hath it increased, and with martyrdom it is crowned. In all places haue the Apostles and other Preachers of the Gospell found many bitter enemies, which being armed as well with publique authoritie as priuate malice, greedily despyred, & sought how to destroy them, & to confound their doctrine. In all places were heard terrible threatninges, and proclamations of Emperours, the glistering swordes of cruell Tormentours, were alwayes in their eyes: Imprisonmentes, Bondes, Fetters, Robbes, Whippes, Racks, and a thousand kindes of cruell tormentes dayly prepared and diuised agaynst them. The very name of a Christian, was sufficient to bring them to punishment and death. They were accused, that they did agaynst the lawes of the Romaines, that they spake agaynst their God, and olde religions, that they were authours of seditions, rebellion, and all mischief. And commonly the beginning of all accusations was thus: They whiche trouble the whole world are come vnto vs also. Yet

Act. 17. 6.

*Aug. de
ciuitate dei
Lib. 22*

did the teaching of the Doctrine of our Saluation, by the mightie power of Gods spirit, breake through and ouercome all these difficulties: And the Gospell not onely conquered and vanquished all aduersarie powers, but spread it selfe in fewe yeares thorow the whole worlde. As Saint Augustine sayth, *de Cinit. dei li. 22.* *Ligabantur, includebantur, cadebantur, torquebantur, & multiplicabantur. i.* They were bounde, they were imprisoned, they were whipped, they were tormeted & racked, and yet for all this, they multiplied and increased.

The

The same power of God euen in these latter dayes, hath wonderfully shew'd it selfe, in furthering his Gospell. Example of late and present times. For when the heavenly doctrine of our saluation in Christ Iesu, was so buried in the darkenesse of schoole learning, that no man tasted the sweetenesse of it: when Gods holpe word lay ouerwhelmed in dust, and was not read almost of any: when the comfortable vse of the sacraments was defaced with wicked superstition & Idolatrie: when the whole state of religion was turned to an outward shewe of gestures, signes, and ceremonies: When Antechrist in al his pompe, sate in the Church of Christ (as sayth S. Paule) Auaunting himselfe aboue all that was called God: and made Princes and Emperoures to kisse his secte: when it was euen death (almost) to thinke of the restoring of Gods truch, euen then, I saye, by the ministerie of one simple man at the firste, agaynst the clamoures of monkes and Freers, agaynst the scoorning of the bishops, agaynst the power of the Pope, agaynst the assistance of temporall princes, agaynst al torments by fyre, by sawg, by sword, by imprisonment, God hath so published, & spred his Gospell, as now all countreyes of Europe are partakers of it.

Wherefore they are dul of sence, & scantely to be accounted good christians, which in these latter dayes are so offended with the troubles and dangers that vsuallie followe the Gospell, that they doe not in the meane time see and consider, how the mighty power of God doth beare rule, euen among the middelt of his enemies, and doth worke safetie for his church and Gospell, euen in those common weales, and vnder those kings and Princes, which are not onely farre from the saythfull embracing of his truth, but euidently shewe themselves to bee the professed aduersaries thereof, euen to the uttermoste of their power. If any bee of that opinion, that hee therefore thinke the Gospell to bee weake and contemptible, because it is continually exercised with the crosse of affliction, and trouble of the worlde, in that his iudgemente, hee is

B. iiii.

great.

The power of the gospel doth most manifestly appear in these latter dayes.

The mighty power of the Gospel is no whyt to be discredyted by afflictions vvhich may follovv it.

Cooper, T.

5685

What kinde
of ground
mans policie
is to common
weales.

Howe GOD
can sheve
himself vvhon
all mens de-
uyle sayeth,
yea, an I a-
gaynst man
(also) in his
cheefest
pouer,
Psal. 124.

greatly deceiued. For therein principally, it appeareth, that it is preserued by some diuine power. Neither is it like the vnfortunate state of worldly kingdoms and principalities, which seeme to rest vpon the power and policy of men. For commonly such doe fall to ruine and decay, when they appeare to be settled, and in greatest glozve. For the truth hereof, consider the examples of all the Kingdoms and Emppres that euer were: the *Assirians*, the *Persians*, the *Grecians*, the *Romains*. &c. But contrariwise, the Gospell and Kingdome of Christ doth then most prosper and preuaile, when all endeouours and powers of Princes are set against it. The euident prooue whercof, I haue let you vnderstande before, as well by example of the primatiue Church, as of these latter dayes. God doth then most shewe his power, when all mans strength and helpe mooste fayleth. as sayth Tertullian out of the Psalme, I will breake the power of Kinges, I will open the gates before him, and Citties shall not be shut against him. There is no wisdom, there is no power, there is no counsaile, agaynste the Lord. Though people frette and fume, though Princes rage, though they consult and assemble themselves together: yet it shall alwayes be true that followeth: He that sitteth in Heaven shall laugh them to scorne, the Lord shall haue them in derision, and shall scatter all their deuises, and breake all their power. For the Gospell is the mighty power of God to saluation, to all them that belceue. &c.

The se-
conde
parte.

Directe
sours of en-
imies to
the Gospell.

Epicures.

Non me pudet Euangelij.

I am not ashamed of the Gospell.

The Gospell hath many enimies, many that cauilt at it, and find great fautes therewith, to the end that men shold be ashamed, eyther to professe it, or after profession to stande constantly in it.

Firste, there are Epicures, and godlesse persons, that thinke al this whole matter of Faith and Religion, for cer-
tayne

tayne purposes, to be deuised, and sayned of men, and therefore, they maruayle at vs, that we bee so earnest and carefull therein, and offer our selues to so great daunger for it. Whatsoeuer is spoken of God, of the Deuill, of Heauen, or of Hell, these pleasant companions, verbye and scozne, and thinke it of no moze weight, then a poetickall fable. And therefore they grunte, with the Pigges of Epicures stie, and say: Let vs eate, let vs drinke, and make good cheare, for shortly we shall die, and after death, remaineth no pleasure.

An other sort of the Aduersaries of the Gospel, are the wise ²Politikes, politique men of the world, and such gouernours of common weales, as haue not the true sence of God, and of his prouidence. For they condemn the doctrine of the Gospell as sedicious, and daungerous to common weales, and states of Princes, neither do they thinke it, a matter to be suffered, that Preachers should note, and openly repproue, the faults of Princes, Magistrates, and great personages. For saye they, what other thing is this, then to shake the state of gouernment, and to sound a Trompet of discorde, sedition, and rebellion. These men, do not acquaynt theselues with the vse of Gods prouidence, whoe, euer from time to time, hath sence his Prophets, & other Messengers, to repproue his faults, both of Princes and people, that swerue from his law, and reuolt from his true worship.

The thirde sort of Aduersaries are Hypocrites, ³Hypocrites, Freres, and such as put saluation, in the outward obseruations of mens deuises, and deuised holynesse, beside the word of God: for they crie, that the doctrine of the Gospell doth ouerthrow the lawes of God: The holy ordinances of Fathers, doth hinder good workes, and take awaye all deuotion. To answer all the forged cauils and slanderous obiections, that all these men deuise, to make vs ashamed of the Gospell, were a matter at this time vnpossible. But I will touch such as cheefely they stand vpon, and most are thought to shake the consciences of them that haue any sence

*In
Coor*
 Sixe Objections made against the Gospell, to bring it into dyscredit, and the answers to them,

2. Objection:
 against the
 Gospell: that
 it doth not
 fix her, but
 hinder good
 consideration

Answer.

selfe of god. The first sort are hypocrites, & iusticiaries, which being puffed vp with confidence in their owne strength thinke epther whole, or in a great parte by their owne Vertues and good workes, to obtayne Gods fauoure, and euerlasting lyfe. Suche in tymes past, were the Phariseyes among the Jewes, and such in these dayes are Monkes, Freers, and others in the Church of Roome, which pretende misliking of the Gospell, because it teacheth that al men naturally are sinners and the chyldren of wrath, and that they haue grace and free remission of sinnes by fayth only, condemning in it selfe, all mannes iustice and worthinesse, and declaring that wee haue no iustice, but that wee haue in Christe Iesu. These men because they stande muche in their owne lykings, and greatly seeke their owne gloire, are passinglye muche greened, to haue that Doctrine published, whereby their strength and powers are diminished, their wisdoms defaced, their iustice before God condemned, and grace and forgiveness taughte to bee attayned, by Gods free mercy, without any respecte of worthinesse, or deserte, in our selues. This Doctrine (say they) is an enimie to all good life: This Doctrine discourageth from indeuour of honestie and godlinesse: This Doctrine openeth a wyde gappe to all Dishonestie, and Dissolutenesse. For whoe will bende himse lfe to Godlynesse, when hee is taughte that hee is not hable to doe any thing? Whoe wyll not tumble headlonge into Uyce, when hee vnderstandeth forgiveness to bee so readye? Who will brydle his affections, and punishe himse lfe by fasting, praying, and other goodlye exercises, when hee seeth there is so easye, and lighte a waye to Heauen, by Grace and Fayth onely? Therefore, (say they) no maruayle though wee bee ashamed of this gospell, and mislike the Professours of it. But (dearly beloued) this is no new reproch & slander, Fathered vppon the gospell, and Heauenlye Doctryne of our Saluation. You knowe, these proude and selfe-

selfeliking Pharisses, vphrayded euen Christe himselfe,
 that hee preached Gods free grace, to Publicanes, and
 Sinners. You knowe that they sayde to Saynte Paule, Rom. 6.1.
 setting forth the same Doctryne: Why? then lette
 vs do ill, that grace maye abounde: seeing Gods grace
 is so ready, let vs still wallow in naughtinesse, that it may
 shewe it selfe moze plentifully. Wherefore agaynst
 this temptation, Christian men shoulde arme them-
 selues at this daye: and not thinke that wee teache anye
 newe Doctrinne, but the same that Christe and S. Paule
 hath sayde out befoze vs. For when wee utterlye con-
 demne manne in himselfe, and pronounce him to bee
 the chylde of wyth and damnation, what other thinge
 doe wee, then that Saint Paule, in the fyrste parte of his
 Epistle to the Romaynes at large declareth, whyle
 he wrappeth all menne, as well Jewes as Gentiles,
 in the guilt of sinne, and in the indignation of God,
 And in generall wordes concludeth: *Omnes peccave-*
run & destituuntur gloria Dei, iustificantur autem gratis per Rom. 3.23.
illius gratiam, per redemptionem, qua est in Christo. 24.
 All haue sinned, and are deprived of the glory of God, and are
 iustified freelye by grace, thorowe the redemption
 that is in Christ Iesus. And agayne, *Conclusit deus om-*
nia sub peccato ut omnium miseretur. God hath cōcluded al
 thinges vnder sinne that he might haue mercye vppon
 all. And this meaneth hee, not onelye of the grosse
 outwarde actes, but of the verye inwarde gylte and cor-
 ruption of their nature, as in many other places hee shew-
 eth. *Ut per unum hominē peccatū intravit in mundū, & p pec-* Rom. 7.12.
catū mors, & ita in omēs homines mors puaſit, quia omnes pec- 14.
cavimus. Regnavit mors ab adam vsq; ad Moſen, etiam in eoſ,
qui non peccaverunt, ad ſimilitudinē, transgreſſionis Adam.
 As by one man sin entered into the world, and deth by
 sinne, & so deth went ouer al men: forso much as al men
 haue sinned. But Death reigned from Adam to
 Moyses, euen ouer them also that sinned not after the
 C.ij. lyke

like manner of transgression of Adam. And to the
 Cor. 15. 22. Cor. In Adam omnes moriuntur, In Adam all dye.

In these places he speaketh not only of þ death of þ body,
 Eph. 1. 3. but of þ death of the soule. *Eramus natura, filij ira, quemadmodum et ceteri*, We were by nature the childrē of wrath as wel as other. Whereby it appeareth, that all men in themselves are the Children of wrath and damnation, shutte from the Kingdome of Heauen. Therefore

Job. 3. 3. Christ in Iohn 3 chapt. sayth: vnlesse a man bee borne agayne from aboue, he cannot see the Kingdome of God. In which wordes it is euidēt that our firste byrth in Adam, is vtterly corrupt, and subiecte to sinne. So

Job. 14. 4. lamenteth Job also: Who can mak that cleane, which is conceived of vncleane seede? So lamenteth Dauid his owne corruption: Beholde I was borne in iniquitie, and in sinne, hath my mother conceived mee.

Psa. 51. 5. Upon which wordes sayth Ambrose, *Merito David flebiliter deplorauit ipsa inquinamenta natura, quod prius incipit in homine macula quā vita*. Upon iust cause did Dauid with teares bewaile the imperfections that we haue in nature, for bicause corruptiō doth first begin in vs, before that we haue life. Seing then our nature is so corrupted,

Gm. 6. 5. seing (as God himselfe saith) our hart is bent only to ill, euen from our youth, how can any goodnes proceede from vs, as of our selues? howe canne wee challenge power to fulfill Gods lawe, and by our good doings to be reconciled vnto him? Without mee (sayeth Christe) you can

Joh. 15. 5. do nothing. And, I am not able, sayth Paule, to thinke a good thoughte as of my selfe, but all my sufficiency is of GOD. If Saint Paule doth so humblye acknowledge his weakenesse, why shoulde we stande so

August. proudly in our own conceites? *Liberum arbitrium*, (sayeth Saint Augustine) *ad diligenda dei precepta primi peccati granditate perdidimus*, i. We lost free will, to loue and

Aug. ser. embrace the cōmandements of God, through the gret-
 2. de ver- nesse of the sin of our first Father Adam. And, *De verbis*
 bis, Apost. ser. 2. *Sunt homines ingrati gratiā dei, multū tribuenti*

inopa

inopi sauciaq; natura . Verum est, magnas arbitrij vires, homo cum conderetur, accepit, sed peccando amisit. i. Men are vnthankful, or vnkind vnto the grace of God, attributing much vnto needy and wounded nature: It is true, man when he was made, receiued great power of freewill, but he lost it againe, when he sinned. And Epist. 107. *Primus homo sic factus est, vt nihil voluntati eius resisteret: postquam autem libera voluntate peccauit, nos in necessitatem percipitati sumus, quicunque ab eius stirpe descendimus:* that is: The firste man (*Adam*) was so made, that nothing resisted his will, but after thorow freewill he sinned, We, as many as descende from his stock, are cast down headlong into necessitie of sinning.

Opinion of freewill is but a childish thing.

August.

How we had freewill And how we haue it not.

If in the fall of *Adam* we lost freewill, to loue and imbrace the commaundement of *G O D*, if wee shewe our selues vngratidus to Gods grace, by attributing so much to our maymed and corrupte Nature: If by *Adams* offence, wee bee cast into a necessitie of sinning. Lette vs, as the Gospell teacheth, caste away this confidence of oure owne powers, lette vs shake of this selfe lyking Hypocritie, lette vs submitte our selues vnder the mightye hande of God, and acknowledge our owne infyrmities, lette vs not kicke at that Doctrinne of the Gospell, that layeth befoze vs our owne weaknesse, and teacheth howe great neede wee haue of the sauing grace of God in *Christ Iesu*.

How profitable the doctrine is which is against the free will.

As touching that they pretende, the Gospell, in Preaching free grace by fayth onely, doeth discourage men from well doing, and sette open a wyde Windowe to loosenesse and naughtinesse: It is a very false and wicked flaunder, not bearing any countinaunce or lykelihoode of truch in it. For the same Spirit that is the Spirit of fayth, and perswadeth our consciences to beleue the great goodnesse and free mercies of *G O D* toward vs in *Christe Iesu*, is also the spirit of loue, and doeth inflambe oure hartes earnestlye, to loue so bountifull

The doctrine of iustificati on by faythe onely, doth procure good works and not hinder them.

C.iii.

and

Cooper, T.

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and so mercifull a God, that did vouchsafe when we were yet his enemies, to giue his dearely beloued Sonne to death for vs. Nowe then, if by the motion of one spirite, we doe by sayth assuredly knowe Gods goodnesse towarde vs, and by the knowledge, and true sence thereof, doe loue him for the same, needes must there followe obedience, to hys lawe, and perpetuall studie to please him. Sayth then of necessitie breedeth loue of God, and loue byn-
 Joh. 14. 23 geth forth the obedience to hys wyll. *Qui diligit me (saith Christ) Sermonem meum seruat.* j. Hee that loueth mee keepeth my sayings. This loue then shoulde leade vs to obedience, Thys loue shoulde bee the roote of all good dooings, and not a proude hope to merite Gods fauour, and deserue euerlasting lyfe by our workes: For when wee haue done all wee can doe, as Christ witnesseth, We haue yet not done so muche as of duetie we should doe. Euen so then as nothing can keepe good chyldren, so muche in obedience, as to knowe theyr Parentes goodnesse towarde them: so nothing can more pithylie moue Christian men, to the true seruice of God, and keeping of hys lawe, then by the Gospell to learne hys vspeakable goodnesse towarde vs.

Moreouer the same Gospell that teacheth by Christes bloud onely to attayne remission of sinne, dothe teache vs also, that the ende, and cause of thys our free redemption, is to lyue in the seruice of God, and no more to bee sub-
 Tit. 2. 11. 12 iect to sinne. *Apparuit gratia Dei Saluatoris nostri omnibus hominibus ut abnegata impietate & mundanis concupiscentiis pie, sobrie & caste viuamus in hoc seculo. Ipsius sumus opus conditi in Christo Iesu ad opera bona qua preparauit deus, ut in illis ambulemus:* that is to say, The grace of God hath appeared, that wee denying vngodlynesse and worldly lustes, shoulde lyue soberly, righteously, and
 Ephe. 2. 10. godly in this worlde. Wee are (sayth S. Paule) his workmanship, created in Christ Iesu vnto good workes,

workes which God ordayned, that wee should walke in them. *Zacharie* saith, He hath perfourmed the othe whiche hee sware to our forefath^r Abraham, that he woulde giue vs, that wee beeing deliuered out of the handes of our enemyes, myght serue him without feare in holynesse and righteousnesse, &c. No man raun- someth a Capayne, to this ende, that he shoulde continue to serue his enemie. God by *Christ*, hath deliuered vs from sinne, and *Sathan*, and therefore must wee now, for sake them, and lyue in obedience of hym, that hath so mercifully and freely redeemed vs. For this cause doe wee professe in our Baptisme, that wee forsake the Di- uell and all hys workes, and as *Saint Paule* (sayeth) binde our selues, to rise with *Christ* in newnesse of life. That seeing wee bee now made by him the chyl- dren of Ipe, wee haue no more to doe, with the workes of darke- nesse. This is the true doctrine of the Gospell: where- fore no good man, hath cause to bee ashamed of it.

It is an impudent cauill, and no true crime, when the ad- uersarie pretendeth a shame & misliking of the Gospell, be- cause in preaching free grace, it debaseth mans dignitie, discourageth from studie of godlynes, and giueth occasion to continue in sinne and wickednesse. Although it teach you, that of your selues, you are the chyl- dren of wrath, and damnation: yet it telleth you (also) that by *Christ*, you are the heires of everlasting lyfe and saluation. Though it teach you, that of your selues you can doe nothing: yet it telleth you also, that by the spirite of God in *Christ* *Ie- su*, you maye doe all things. Though it teach you that by your good workes, you cannot merite Gods fauour and remission of sinnes: yet it telleth you also, that God by faith in *Christes* blood onely, hath so taken away your sinnes, and restored you to his fauour againe, that you yet to shewe your selues thankfull vnto hym, are bounde to walke in holynesse and ryghteousnesse, before

Luc. 1. 73.
74-75.

Rom. 6. 4.

Eph. 6. 5.

Rom. 13. 12.

Man needeth not by the Gospell thinke him- selfe so debas- sed that he should there- by be any whit discour- aged from good works: for he is also thereby mar- uellously es- tablished by Gods goodness to- ward him.

1. Pet. 3. 7.
Ioh. 15. 4.

Rom. 3. 25.

before him all the dayes of your lyfe. You may therefore, safely and boldly say with S. Paule, notwithstanding this shamelesse cause, That you are not ashamed of the Gospell, for that it is the power of God. &c.

An other sorte there is that are ashamed of the Gospell cleane contrarie to these that before I spake of, that is the loose and sensuall Epicure, giuen to the pleasures of the fleshe & of the world. For, as the other sort found fault that we make too easie a waye to Heauen, so, these accuse the straightnesse of the Gospell, & are offended to heare the Preachers to reprove, not onely their outward euill workes, but also to require, that man shoulde utterly forsake himselfe, die vnto sinne, mortifie the fleshe together with the lustes thereof, and so wholly to be giuen and addicted to Christ, and his holy will, that we should not so much as keepe company with the wicked and vngodly. Oh saye they, you cleane take away all curtesie, and pleasaunt life, and bying into the world a Honkish & Stoicall seueritie, and solitarinesse, contrarie to all ciuill fashion and humanitie.

The second
objection is
gainst the
Gospell that
it doth make
this lyfe lesse
pleasaunt to
vs, then it
should be.

The answer
is annexed to
euery parti-
cular part of
the objection

Eccl. 3. 16
&c.

Wherefore when we tell the iolly Gentlemen, and lustie Courtiours, that their gorgeous apparell, is but a lewde wastage of their thurst, and a loose vanitie, that their yole swearing is horrible blasphemie: that their Dicing, Daulsing, and dallieng, is wicked spending of time, and practises of impietie: they mislike this doctrine, they are ashamed of this Gospell, and in their outrage, depraue the Preachers, and speake ill of them. When we tell the fine Ladies and Gentlewomen, that their painted coates with gazing colours, their frilled heare, and imbrodered hattes, their litle Cappes and light Fethers, are but instruments of wantonnesse, snares of sinne, and open tokens of lightnesse, they are displeased with vs. In their hauerie they scoffe at vs, they thinke it a shame, for them to be taught out of the Gospell, to goe like graue Ladies, and sober or sad Patrons. When we tell the couetous riche men, that they

they shoulde not heere, laye by the treasures of the worlde, ^{Mat. 6. 19.}
 but seeke after euerlasting ryches, that no rust can con-
 sume. When wee tell them, that they brought nothing ^{1. Tim. 6. 7}
 into the worlde, and as assuredly, shall carrie nothing
 out of the worlde: when wee byd them gyue the one halfe
 of their goods vnto the pooze, and restore agayne those that
 they haue yll gotten as Zacheus did: They mislike our ^{Luc. 19. 8.}
 doctrine, they are ashamed of the Gospell, they go with
 heauie heartes from the Sermon, as the yong riche man ^{Mat. 19.}
 went from Christ. When with Saint Paulo, wee tell
 the riotous gluttons, that they shoulde walke soberly,
 as in the daye time, and not pamper vp theyr fleshe to vice
 and wantonnesse, by feastyng, by banquetting, by rio-
 tous feedyng and drunkennesse, but that they shoulde put
 on the Lorde Iesu Christ, and not followe the fleshe by ^{Rom. 13. 13}
 satisfying the lust thereof: they thinke it an harde doc-
 trine, they thynke the swete of their life taken from them,
 and therefore are ashamed in that, to followe the Gos-
 pell.

But they that bee the true people of God consider, that ^{Joh. 15. 19.}
 as Christ sayth, He hath chosen his out of the world:
 so he requirerth that they shoulde forsake the worlde, a-
 bandon the pleasures of the fleshe, and vanitie of this
 lyfe, die vnto sinne, and by the seede of hys holy Gospell
 bee bozne agayne to a newnesse of lyfe. His Apostles also
 foundyng vppon the same string, tell vs that wee should ^{1. Pet. 2. 9.}
 be seperated from this naughtie generation, that wee
 may rise in Christ, to a newnesse of life, as an holy nati-
 on, and set foorth his goodnesse, that hath deliuered vs,
 from darknesse, to light vnestimable. The same Apo-
 stles crie vnto vs, and by Proclamation (as it were) ex-
 clude out of the Kingdome of heauen, Whooremaisters, ^{1. Cor. 6. 9.}
 Adulteres, couetous men, nyce and wanton persons, ^{10.}
 drunkards, backbiters, contenders, brawlers, idolaters,
 theeues and extorcioners.

Wherefore wee may not chaunge the lawes of the Ci-

D.

tie

Conclusion
of the an-
swere.

tie of God, and make these things, to hang on the pleasures and affections of men: that Christ and his Apostles, haue so straightly, and severely forbidden. Therfore, neuer let the pleasures of the worlde, nor the maisters, and maintainers of them, pull you from the profession of the Gospel, but still say with Saint Paule, I am not ashamed of the Gospel of Christ. &c.

Nowe are wee come to an other quarrell. that they make against the Gospel, but as for this and other quarrels that they make against the Gospel, they shall afterwarde be intreated of,

(i. .)

The



¶ The second Sermon.

Non me pudet Euangelij. j. I am

not ashamed of the Gospell of Christ, for, &c.



He greatest defence that the aduersaries of the Gospell haue at this day for themselves, and agaynst vs, is the title & authoritie of the Church: wth that do they greuously assault and trouble mens consciences, and seeke to make them ashamed of the Gospell. Oh, saye they, the professors of the pre-

The third obiectiō against the Gospell, by.

That we the pretended professors of it, are not of the catholike Church.

tensed Gospell at this day, are but Schismatickes and Heretikes, they are departed from the true and Catholike Church of Christ, that hath continued these 1500. yeres, and is confirmed by Vniuersalitie, Antiquitie, and Generall consent. This Church ought to be taken of al Christian men, as the pillar and stay of al truth, This Church by Christes owne promise can neuer erre, This Church is the house of God, This Church is the onely spouse of Christ. Beside this pillar, there standeth no sounde truth, Out of this house there is no saluation, They are not the sonnes of God, which are not the children of the Church. *Non est dignus deo pater, qui non habet Ecclesiam matrem. j.* He is not worthie to haue God for his Father, whiche hath not the Church for his mother. This is a greuous assaulte, this is a soze batterie, vnto mindes not yet confirmed: this vndoubtedly hathe and dothe shake manye a weake conscience at thys daye. For who wyl not bee asfearde to bee out of the Church of Christ, to bee oute of the house of GOD, to bee oute of the Arke of Noe? and so mosse certayne to bee ouerwhelmen

D.ii.

whelmen

whelmed with the water of desperation and condemnation: But bee you strong in the Lorde, and by the power of hys holy worde, confirme and fortifie your consciences.

Answer. And first that you be not in this poynt astonied, and troubled with a false alarume, learne you out of the holy scriptures, what the True Church of God is, and what are the True markes of it, whereby it must be knowne: And then conferre the same, with the Church of Rome, that gyueth you thys assaulte, and see whether you are departed from the Church of Christ, or from the state of Antichrist, and synagoge of Satan. The Church sometime in the

The invisible church consisting of the electe.

Col. 1. 24.

Scripture, is taken for the whole number of the elect of God, that are and haue beene from the begynning of the worlde, in all places and all ages, euen to thys daye. And this is that Church, that is the pyller of truieth, This is that Church, that neuer can abyde in errour, Thys is that Church, that by imputation of Gods mercy, is the immaculate and vndefyled spouse of Christ, but this Church is not alwaye seene. This is the invisible Church that is knowne to God alone, and is neuer certaynely, and truely, and for the whole, opened to mannes eyes. For they by Hypocrisie maye seeme members of thys Church, whiche in deede are no partakers of it, as appeareth by the example of Iudas. And contrariwise, they to mans iudgement maye seeme, not to bee of this Church, whiche yet in Gods appoyntment, are the certayne members of it, as euidently was shewed in the example of S. Paule.

Rom. 11. 4.
1. Cor. 2. 11.

The visible church

The description of the church.

But the visible Church, that is discerned of man, and by outward tokens, is knowne to the worlde, maye in thys manner bee described to you. It is the multitude of all them, bee they fewe, or manye, whiche beeing vpon the face of the earthe, and called by the worde of the Gospell, protest to beleue in our Saviour Christ, looking for sanctification and saluation by hym, and worshipping hym according to his holy word.

That :

That it is the whole multitude of all beleeuers, it is euident when Christ himselfe sayth: *ſic, predicate Euangelium omni creatura. i.* Go ye and preache the Gospell to all creatures. He excepteth none, and therefore the grace of God, and benefites of his Church, are not tied to anye one place: as to Rome, to Hierusalem, to Constantinople, to Antioche, or any other place. *Mat. 28. 19. Mar. 16. 15.*

That the number of this Church, may be as wel small as great, Christ himselfe teacheth, saying: *Grex meus paucissimus est. i.* My Flocke is verye small. And where two or three be gathered together in my name, there am I in the middest of them. Hereby maye you learne, that the argument of Multitude or great number, is not alwaye strong. For by it the Doctrine of the Prophets, the Doctrine of Christ, and of the Apostles, mighte be reiected: which undoubtedly were but few in comparison of them, that misliked and reppoued it. That this multitude must be called by the word of the gospel, S. Paule affirmeth, *Rom. 10. Fides ex auditu, auditus per verbum Dei: Et quomodo predicabunt nisi missi fuerint?* that is: Faith commeth by hearing, and hearing by the worde of God: And how shall they preache, vnlesse they be sent? And therefore Christ did sende his Apostles, to preache the Gospell, that thereby they mighte be brought, to the beleefe of the Church. The members of the Church be grafted into it by professing the beleefe & saluation in Christ. In the 8. chapt. of the Acts, When the Eunuche despyed Baptisme Phillip aunswered. If thou beleewe with all thy harte, thou mayst: he aunswered, I beleewe that Iesus Christe is the sonne of God.

By this branche of the description, the Jewes and Turkes are excluded, and as many as seeke other meanes of saluation then by Christ Iesus, though they pretend to be Christians, & though that they pretend to be the church. This church is knowne by certayne markes and tokens. Nowe, what they are lette vs consider. The Gentiles for

Mat. 28. 19. Mar. 16. 15.

The church of Christ is tied to no one place.

The number of the church may be small. *Luc. 12. 32. Mat. 18. 20.*

None are openly of the Church but such as are called thereof by the worde of God. *Jo. 10. 17. 15.*

Faith doth ingraffe vs into the Church. *Act. 37. Act. 8. 37.*

The markes of the church.

D.iii.

the

the state of their Religion, alleadge Pindarus, and other
 2 Poets. The Jewes their Talmud: The Turkes their Al-
 3 corane, and all sorts doe ground their religion vpon some
 Clu. 59. 21. authoritie. But God in Esay to his people saith this, *Ego*
in eo cum his qui resipuerint in Iacob hoc meū faciam, ut Spiritum
meū qui est super te, & verba mea qua posui in ore tuo, non
recedant ab ore tuo, neque ab ore seminis tui, amodo & usque
in saculum, i; I will make this my couenaunt with them,
 that turne from iniquitie in Iacob: My spirite that is
 vpon thee, & my words which I haue put in thy mouth
 shal not depart out of thy mouth, nor out of the mouth
 of thy seede, from henceforth euen for ever.

Here you see that God willet his church to sticke vnto
 Joh. 8. 47. his word. And in the 10 of Iohn, *Qui ex deo est, verbū Dei*
audit. He which is of God, heareth Gods word. And,

Oues meae vocem meam audiunt, &c. My sheepe heare my
 voice, and I know them, and they follow me: A stranger
 they wil not follow. &c. True doctrine (then) according
 to the word of God, is one unfallible token of the righte
 church of Christ. For god by his Prophet, & by his sonne,
 witnesseth, that it is his worde, and that it is his voyce,
 that his people doe stape vpon. This marke S. August.

August. acknowledge in his Booke *contra literas Petil.* I haue
 contra lit- the manifest voice of my shepheard (sayth hee) without
 teras petil. all circumstancees, declaring, which is his Church, My
 sheepe heare my voice, and they follow me. Beholde,
 we heare his plaine and euident voyce. For how dareth
 he call himself christes sheepe, that doth not vouchsafe
 to followe christe? Let no man saye vnto mee, what
 sayde Donat? what sayde Petilian? or Pontius? for wee
 must not consent to catholike Bishops, if they be in a-
 ny pointe deceaued, and iudge contrary to the canoni-
 call scriptures, &c. And agayn: If thou crie out, & recite
 vnto me any other thing, vnderstand then, that after the
 voice of our shepheard vttered euidently vnto vs, by the
 mouth of the Prophets, by his owne mouth and by the
 mouth

mouth of the Euangelists: we will not hearken to your voices, nor giue eare to any thing that you shal speake. Whosoever wil not wader fro his flock, let him hearken to him, let him folow him. Now as Christ y true sheapheard doth call his sheepe by his voice, & lead them by his word: so doth he mark the by his Sacraments. The Gentiles, the Jewes, the Turkes, haue their ceremonies, but only the church of christ, hath the true Sacraments by him appointed: & distributeth the same orderly, & lawfully vnto faithfull people, according to his Institution, for by one spirit (saith S. Paule) are we al baptised into one body. And of y Lordes supper he saith, We being many are one bread, one body: because we are all partakers of the same bread. By these marks the of baptism, & the Lords supper, Christ doth vnite his flock together in one folde, & maketh them known to be his. Now let vs examine these tokens, how well they agree to the Church of Rosome.

1 Touching the spirit, how can they haue truth of doctrine which vse not that rule of Religion, nor that Touchstone whereby onely, all truth of faith and holinesse is tryed? Can that Goldsmith alwaies haue good and pure mettall, that doth not vse a right, and true Stone to trye it? The right touchstone, & perfect director, whereby all trueth in doctrine is known, is The word of God, deliuered in his holy scriptures. Therefore sayth y Psalmist: Thy word is a lantern to my feete, and a light vnto my pathes. And Christ himself saith vnto y Jewes: Search the scriptures, for they beare witnes of me. He imputeth the grosse errors of the Saducies to the ignorance of the scriptures. The Couererts of Berrhaza in the Acts to trie Pauls doctrine, did dayly search the scriptures, whether all thinges were so, as Paule preached. This is it then whereby preachers and teachers, are discerned, This is it whereby the true church of God is tried. This is it, whereby al truth of doctrine is examined. So sayth Chri. The Lord knowing the cofusion of al things, that would be in the latter

The second
marke is the
sacrament of.

1. Cor. 12.

12

1. Cor. 10.

17.

The Church
of Rosome
hath not in
it the token
of the true
Church.

The writen
Scriptures
only, are and
ought to be
sufficient to
trie all truth.

Psal. 119.

105.

Joh. 5. 39.

Act. 17. 11.

Christoff.

dayes, commaundeth that christians willing to vnderstand the sure ground of faith, should haue recourse to no other thing but to the Scriptures. And agayne in the same place. Before time, it was euident by many meanes, what the true church was, and what gentilitie, but now after that heresie is growne into the church, there is no way whereby it may be knowne, but only by the Scriptures.

Now (Dearly beloved) we shunne not this Triall, we despye to be iudged hereby, only we say with Moyses, yea with God himselfe, Nothing is to be added or taken away from his worde: We say with S. Iohn, 20 chapter, So much is written, that if we beleue, we shall haue saluation, by the name of Christ. We say with S. Paule: that the scriptures can make vs wise to saluation. We say with S. Paule agayne: that the scriptures written by the inspiration of the holy ghost, are profitable to reache, to reprove, to correct, to instruct in Iustice, and to make a man perfect in all good workes. Finally we say with S. Ambrose: *Nona omnia qua Christus non docuit, sure damnamus: quia fidelibus, vita Christus est.* i. All newe Doctrine which christ hath not taught, we rightly condemne, because that christ, is life to all the beleeuers. Contrariwise the aduersaries of the Gospell, will not abide this triall of their Doctrine, but seeke by all meanes they can, to auoide it. I wil not in this place describe their whole practise herein, but I will note vnto you thre pointes. First, the keeping of the scriptures in an unknowne tongue from the common people, and to make it little lesse then Heresie to haue it in their mother tongue. Haue not many good men partly lost their liuing, and bozne sagors, partly bene burned, for no other cause? Manye yet aliuie knowe it to bee true. But they did not only finde this meanes, to keepe it from the common people of GOD, but brought to passe, that it was almost out of vse, euen with the learned sorte: of which very fewe did reade the Texte of

Papistes refuse triall by the Scriptures. Three points shewing that Papistes vse not, neither esteeme the scriptures as they ought, if they were the true church. The first point.

The
Cob

of the Bible, you had almost terme that wrote hypon the
mapster of the sentences . The greate heapes of schoole-
wyters declare this to be true.

2 Secondly, they doe marueilously disgrace and discredit The seconde
the Scriptures, as insufficient to saluation, and not con- Populo.
taining all necessary truth, but that there are manye Ar-
ticles of necessity to be beleueed, whiche are not contay-
ned in the Scriptures. So sayth Lindan, lib. 1. Cap. 10.
The Apostles, sayth hee, Woulde not committe cer-
tayne principall pointes of our Fayth, to paper and
ynke, thereby to perishe and be forgotten, but they
committed them to the saythfull hartes of Christians.
As though those thinges remayned more sure, whiche be
committed to the fragile memozy of feeble men in this sin-
full worlde, then those thinges, that by the spirite of God,
are put in wyting. Doe you not see howe this malicious
and reuolting Aduersary, doth ouerthwart the gracious
and ordinarie prouidence of God, in preferuing the truth of
his doctrine and holy will? When God saw that the law
wyritten in the heart of man, was in continuance of time,
by corruption of the worlde greatly blemished, and almoste
cleare forgotten, then that it might bee renewed, and
remayne more suretye in the memozyes of men, did hee
not by Moyses, put the same in wyting? But this is
the manner of the olde Heretiques, as Irenæus sayeth,
When they are confuted by the Scriptures, they fall to
blame and accuse the Scriptures, as though they were
not in good case, and of sufficient Authoritie, and be-
cause they may be diuersely interpreted: or as though
the truth could not be knowne by them, without the
knowledge of Traditions. For, say they, the truth was
not deliuered by them, but by the liuely voice of the
speaker. Whither to Irenæus.

This was the gappe whereby almoste all Heresies,
were drawen into the Church, that eyther they de-
nied the Scriptures, or else deprauid them, as insuffi-
cient

As matters of
sayth maye
better be
preserved by
means of
writing, then
when they
are only left
to the bare
memozye
of man.

The learned
Aduersarys
refuseth to
be tried by
the Scrip-
tures, be-
cause they do
manifestly
confound all
such.

Why do
pates do re-
fuse triall by
the Scrip-
tures.

Blasphe-
mies of the
Papistes a-
gaint the
scriptures.

The thirde
point. 3

The authori-
tie of the
word of God
is from it
selfe, and not
from the
Church pyn-
capally.

ent, without pivate traditions, & reuelations. And so the
aduersaries at these dayes, strue to keepe the same gappe
open, as well for the mayntenaunce of their traditions,
as for that they see, they are not by them habile to main-
taine the mosse of their Doctrines. What shall I say
of them, which are not contented by these means to accuse
and discredit the Scriptures, as the old Heretiks did, but
giue vnto the sacred written worde of God, contemptible
and blasphemous titles of reproche, as to call it, A dead
writing: A dumbe maister, doubtfull, and vncertaine:
A black Gospell, Dead ynke: Ynkie Diuinitie: A Nose
of waxe: A leaden Rule: &c. But the eternall and euer-
liuing God, whose immortall word, & scene of life, they so
reuile, sitteth in heauen, and seeth their wicked blasphemy:
howsoeuer comingly, they will seeme to cloake their do-
ings. Thirdly, they say the scriptures take authoritie of
the church, and therefore that the Church is aboue & scrip-
tures, and her authoritie the greater. *Sine auctoritate eccle-
sie, saith Friar Soto; Scriptura sacra non habet auctoritatem;
hoc certissime fatemur. i.* Without the authoritie of the
Church, the holy scripture hath no authoritie: This we
confesse most certainly. As though the maiestie of Gods
wisdome, & the truth contained in the scriptures, depended
vpon the authoritie of man. For though the Church be ne-
uer so holy, yet it consisteth of men, which maye, and often
times do erre, when they leane not to the word of God. Oh
(say they) how know you that the Scriptures came from
God, but by the church? I graunt (dearely beloued) that
the true church, that is, the faythfull people of God, haue
the spirit of discretion, to discern what writings are accor-
ding to the law & Prophets, & which are not. And therefore
the Godly Fathers in the primative church, partly in the
time of the Apostles, partly after, reiected many counter-
feited writings, fathered by Heretiques, vpon some of
the Apostles, because they agreede not with the lawe, and
the Prophets, nor were agreeable to the Analogie of sayth
and

and truth of Doctrine contained in them: and so by their
witness, they iustified the truth of those canonicall scrip-
tures, and that no other ought to be Iudges ouer them, or
in any part of doctrine in them, or to haue authoritie aboue
them, or withoute them. When a Prince sendeth a com-
mission, to certayne Counsaillers, they may by their skill in
the lawes in the realme, and practise of gouernment, con-
sult whether it be a right & true commission, or otherwise,
but when they haue by their iudgement determined, that
it is a true commission vnder the Princes hand and seale,
they take not to them Authoritie ouer it, yea, they
submitte themselves in all thinges to bee ruled by it,
They may not be so bold to ad, to diminish, to change, or to
interpret it, further then authoritie doth warrant the. So
is it with the church of Christ, it must submit it selfe to be
directed by the word of God, it must not adde, diminish, al-
ter, or change, or otherwise by wrested interpretatiō, draw
it to another meaning, then the Analogie of our sayth, and
the conference of one place with an other place of it, in it
self, may warrant. And therefore it is strangely written of
Hosius, that if a man haue the Interpretation of the Sea
of Roome, vppon anye place of the Scriptures, though
he knowe not, nor cannot vnderstande howe it can possibly
agree with the wordes of Scripture, yet is it (say-
eth hee) the moste certaine wordes of GOD. Yea
they say that the interpretation of the scripture varyeth,
with the practise of the Church: so that as that changeth,
the interpretation of the Scripture chaungeth also.

Of this Usurpation of authoritie ouer the worde of
GOD, and of this discreditting of the scriptures, it com-
meth not onely, that they make in many places, Inter-
pretations repugnant to the Text, as when they inter-
prete, Datur for Offertur, and Facite for Sacrificare: But
also that the moste parte of their Doctrines, are con-
trarye to the expresse wordes of GOD, and the
Analogie of oure sayth, As by example of a fewe, you
E. ii. shall

Howe the
Church
maye iudge
of the
Scriptures
concerning
their truth.

Howe the
Church of
Christ must
preserue
Gods worde
and deliuer
the meaning
of it.

Strenuous
faulces in
the Church
of Rome,
which haue
come by
their taking
of authoritie
ouer the
Scriptures.

Manifest
false inter-
pretations
of papists.

I
Mat. 16.
26.

2
Luc. 22. 19.
30.

3
1. Cor. 11.
24.

2. Cor. 11.
26.

Doctrines
of papists
against the
scriptures
and pot-
culers.

shall take the measure of the relovac. As for interpretati-
ons : when Christ sayth in the matter of the Sacrament,
This is my body, that is, say they, this is Transubstanti-
ated, or hath the substance of it, turned into my Body: con-
trary to all writers, and the nature of al tongues, expoun-
ding *est*, the Verbe substantiue, is, by Transubstantiatur.
Let them shew eyther any auncient Father, yea, or anye
latine writer, that euer did the like, and let them take the
victorie. Agayne, where Christ sayth, This is my body,
that is *Given* for you, that is say they, that is *Offered* for
you. So that, that which he met to be given to death vpon
the crosse, (as al good christians vnderstand the place) they
(to mayntayne their Sacrifice of the Masse) drawe it to
this: that Christ then presently, in the time of the Spiri-
tation, offered his body to God the Father, in waie of a
Sacrifice. And so for to mayntayne a deuile of their owne,
they doe robbe the people of God, of that sweete promise,
and comfotable legacie, wherein, Christe in his last will
assureth them, that his body shoulde be given to Death,
for their redemption. In like manner when christ sayth,
Do this in remembraunce of me, that is, say they : Sa-
crifice this in my remembraunce. Wherein, with as
great absurditie as before, they doe peruerter the meaning
of Christ. For where his purpose was, to giue a warrante
to all christian people, to vse and celebrate this Sacra-
ment, in remembraunce of his death, they bzing it to bee
spoken to Priests only, wittingly them utterly contrary
to that exposition of Christes wordes, whiche S. Paule
maketh, 1. Cor. 11. saying : So often as you eate this
bread, and drinke this Cuppe, you shewe the Lordes
death vntill he come.

Nowe, as touching their Doctrines, repugnaunte to
Gods word, you shall note these few examples in steeve of
many mo. The Scripture teacheth, that we haue redemp-
tion and iustification, by sayth in Christes blood onelye,
without the helpe of our owne Vertues and good workes.

For

For S. Paule saith: Therefore we gather that a man is Rom. 3. 28.
iustified by faith without the deedes of the lawe. And
to the Ephe. 2. Ye are iustified by grace; and that not of
your selues, it is the gift of God: not of works, least any
man should boast. And yet if wee beleue not that our
workes doe helpe vs, to our iustification and remission of
sinnes, the Church of Rome will condemne vs as Here-
tikes. The scriptures teach vs that Christ by once offer-
ring himselfe on the Crosse, made perfect all them, that
are sanctified. For so saith S. Paule to the Hebr. And
yet by the Church of Rome are they horrible heretikes,
that say there is not dayly sacrifice propitiatorie for our
sinnes in their Masse. The scriptures teach vs y^e Christ
is ascended into heauen and sitteth on the right hande
of God the Father, and from thence and no place else, he
shall come to iudge the quicke and the dead: yet contrarie
to this article of our faith, and contrarie to the nature of
Christes humanitie, if wee beleue not that Christ euen in
his fleshe is still in earth with vs, yea and that in a. 1000.
places at once, we must be promoued detestable heretikes.
The scripture saith in the vse of the Lordes Supper, *Bibi-
te ex hoc omnes*, Drinke ye all of this. The Church of
Rome saith it is heresie, to affirme that y^e lay people should
drinke of the Lordes Cuppe. The scriptures say, Thou
shalt make thee no graven image, nor thou shalt not
bow downe to worship it. The Church of Rome saith it
is godlye to haue the church full of Images, to kneele
downe before them, to set vp candels to them, and with in-
cense to honour them. The scripture saith, In the Church
it is better to speake fve wordes vnderstanded, to exsile,
than to speake centne thousande, in a tongue not vnderstan-
ded: yet you knowe the church of Rome hath desired it,
that it is moze fruitfull and godly, to haue all the diuine
seruice, in a straunge and vnknown tongue. Therefore
howe truely, they can claime to haue this first marke of
Christes church, I doubt not, but those consciences, that
haue

verse. 8. 9.

1
Papisticall
iustification:
by vworkes,
Heb. 10. 14

2
Papisticall
dayly sacrifice
propitiatorie,

Col. 3. 1.

3
Papisticall
presence of
Christ on
earthe.

4
Papisticall
keeping
away of the
cuppe of the
Lorde,

Mat. 16.
27.

5
Papisticall
vngodlinesse
in worshipping
saintes,
Exo. 10. 4.

6
Papisticall
abuse of the
scripture in
a tongue vn-
knownne,
1. Cor. 14.
19.

Cooper, T.

5685

have the feare of God, can easily perceiue.

Baptistes canioide: knowe to be of the true church by their sacraments.
 As for the sacraments, it is not onely sufficient to haue them, but to haue those that Christ appoynted, and to vse them according to his institution. Saint Ambrose sayth verie notablye, *Qui aliter presumunt accipere, quam Christus instituit, deueniunt, esse non potest.* i. Hee that presumeth to receaue it (he meaneth the sacrament of the bodye and bloud of Christ) after another sorte, then Christ hath ordained, can not be accounted to be truly deuoute. But howe they haue altered the Sacraments, both in number, and in the right vse of them, no man almost can bee ignorant. Where the Scriptures mention but two, they haue appointed seuen. I will not now stand vpon the number of sacramentes, I will speake onely of those which both parties agree, to be sacraments, Baptisme, & the Lordes Supper.

Baptist call number of sacraments.

Fruitfull doctrines of the protestantes concerning Baptisme.
 vs. 5.

First, as touching Baptisme we teache not onely, as some falsely father vpon vs, that it is *signum Initiale*, a Signe wherby we be first consecrated Christians, but wee adde also, that we by faith, and the operation of the holy Ghost, doe put on Christ as a garment, that is, that wee haue him so fastened and appropriated to vs, that he is ours, and wee his, and that he hydeth and couereth our nakednesse, according as S. Paule saith: As many as are Baptized, haue put on Christ. We beleue and teache that Baptisme is to Christians the Fountaine of life, whereby our sinnes are washed away. So saith S. Peter, *Baptizetur unusquisque, vestrum in nomine Iesu, in remissionem peccatorum.* i. Let euery one of you be Baptized in the name of Iesu, for the remission of sinnes. And Ananias vnto S. Paul, Arise, and be Baptized, and washe away thy sinnes. Yet doe we not attribute the operation hereof, to the water or outward element, but to the might of Gods word, & power of the holy Ghost, working by faith as S. Aug. saith, *Quomodo fit quod aqua corpus tangat, & cor abluit, nisi faciente verbo, non quia dicitur sed quia creditur.* i. How cometh it to passe, that water toucheth the body, & washeth the soule

August.

soule, but by the working of the word, not because it is
 spoke, but because it is beleued. *Altho* it is to be noted,
 it is not by sound of word, but by inward effect of a charite
 by y^e minister, but the words beleued in y^e hart of y^e faith-
 ful, y^e maketh y^e promise of Christ y^e effect of y^e sacrament, to
 be fruitful to y^e receiuer. We beleue mozeouer & teach, y^e the
 sacrament of Baptisme is, as it were y^e wounds of y^e church
 of Christ, where we are newe borne, & become of y^e childe
 of wrath, y^e children of God, & are prepared by this our se-
 cond birth, to enter into the kingdome of God. Vnlesse you
 be borne again (saith Christ) by water & the holy ghost,
 you can not enter into the kingdome of God. And saint
 Paul saith, Not by the works of righteines, that we
 did, but according to his mercye hath he saued vs, thro-
 rough the fountaine of regeneratiō, & innouatiō of the
 holy ghost. We beleue also & teach as touching this sa-
 crament, y^e not onely we, but our seeke also, hath by it, the
 benefite of saluatiō, & therfore doe we defend y^e Baptizing
 of our childre, against y^e wicked heresie of the Anabaptists.
 They which consider these things simply, & with a charita-
 ble christia minde, I trust will cleare vs of y^e odious report,
 wherewith our aduersaries slanderously do burden vs, as
 though we contemned y^e sacraments, & sleighly taughte the
 fruits & benefites of them. Now on y^e contrarie part, let vs
 consider how corruptly the Church of Rome teacheth, as
 touching this sacrament, and how horribly they haue abu-
 sed it. First, they teache, that Baptisme dothe conferre
 grace and washe away our sinnes, *Ex opere operato*, that is,
 Even by the verie vashing only of the water, though
 there be no gooduatiō of faith or beleefe, in the heart of
 him that is Baptized. This is the common opinion of all
 the Scholmen. And Gabriel Biel saith, *Signum p^{re}sentis
 exhibitionis signi foris exhibiti non requiritur humanitas
 interior, ex suscipiente.* So that beside the giuing of the
 outward signe, there is no good motiō inwardly requi-
 red of him, y^e receiue it.

Papistall
 vntues
 and abuses
 concerning
 Baptisme.
 31.

What shall I say of the prophane and wicked abusing
of Christs sacrament to the baptizing of Bells, the curing
of sicknesse, and the driving away of spirites and Diuels,
with the water thereof. This I may not omitte, that in
using this one outward sacrament of Christ by water, they
practised fine or lye, of their owne ordinaunce, without
any warrant of Gods worde at al: blasphemously attribut-
ing vnto them, the like effectes, that in truth are gyuen
to Christs institution, and to no other. First they adde
salte with this interpretation, *Vi sapientia conditus, satoris
iniquitas careat, & ultra non putrescat, vermicibus vitiorum.*
That he being seasoned with salt, may not haue the fil-
thie sent of iniquitie, nor any more by rottennesse, a-
bound with wormes of vice and wickednesse. Next is
Breathing, *Vi exuffletur & pellatur malignus Spiritus.* That
the wicked spirit may be blowne and thrust out of the
partie. Thirdly the sacrament of Spittle, *Vi tactu superna
sapientia & aures aperiantur, ad verbum dei audiendum, &
naris ad discernendum odorē vitæ.* That both the eares, may
be opened to heare the word of God, and the nose, to
sent the saueur of life. Whereouer Anointing of the
breast: *Vi muniatu adversus hostem, ne noxia persuadere
possit* that he may be fenced from the enemy, that he
may no more perswade him to doe those things that
be hurtfull. Also Anointing of the shoulders, that he
may receiue strength and might, to beare the burden of the
Lorde. Likewise Anointing on the crowne of the
head, that by hauing his portion of the spirit of God, he
may worthily be called a Christiā, & be made the heire
of eternall life by holy vnctio. &c. What christian heart
can heare these things without great griefe and sorrow?
Who can suffer, & the effectuall graces of Christs word,
and sacramentes, and the operation of the holy Ghost in the
hearts of the receauers, shall with horrible blasphemies,
be attributed to the vaine ordinaunce of man, without any
promise, or assurance of Gods worde: To take from vs
the

Depericall
sacramentes
of it: or own
deuile.

These loydes
of spiritual
anointing.

the rottennesse of sinne, to expell out of vs the wicked spirit, to open our eares fruitfully, to heare Gods word, to giue vs sense of the Sauour of lyfe, to defend vs from the wicked assaults of Sathan, to strengthen vs in bearyng the burthen of the Loyde, to make vs the heyres of eternall lyfe: are the myghtie and most gracious workes of the holy Ghost, throughe the merite of Christ our sauour, and not of Salt, not of Breathing, not of Spittle, nor of Anoynting, &c. And they are to be gyuen, and applyed to vs, eyther by the worde of GOD, or by these Sacramentes by hym ordayned, and not by the Deuises of men.

I wyl now passe to the next Sacrament: As touching the Loydes Supper, I say with S. Pauls, That we haue receiued of the Lord, that doe we deliuer to the people of God. We vse Chyistles single Institution, without any addition, diminutio, or alteration: We vse it as a feast, or supper, as it is termed in the Scripture: We take bread, we take the cuppe, we drinke, we set forth the deathe of Christ, the vse and effect of the Sacrament wee declare, to be this. And I desire all good Christians, to obserue and note our doctrine, that they may well vnderstand, that wee teach not so sleightly, or contemptibly of this Sacrament, as our aduersaries would haue men to beleue, that we doe. For in dede wee teach & beleue, that it is one of the sweetest and moste excellent comfortes, that Christe at hys departure, lefte vnto hys people. Yea, I dare saye, that, that Christian which with a single and charitable heart, shall vnderstande our doctrine, wyl conceiue moze fruite thereof, than euer he dyd, whyle the doctrine of the Church of Rome preuayled in hys heart. First, wee teach, that it is a reuerent, and blessed memoriall of the deathe of Christ, in celebrating whereof, we shewe our selues thankesfull for hys great, and vnestimable benefytes towarde vs, accorpyng to these wordes, Doe

F.

this

Fruitfull actions and doctrines of the protestantes, concerning the Lordes supper. by S. I. Coz. ii. 23.

In
Coo

1. Cor. 11.
25.

this in remembrance of mee. Secondlye; we teach
it, to be a cognizance or badge of our Religion; where-
by, wee bee separated and distincte from Turkes, Jewes,
and all other Discreantes, and by the vse thereof confesse
before God, and the worlde, that wee are of the number
of them, that looke to be saved by the death of Christ.
And therefore sayeth Saint Paule: Yee cannot drinke
of the Cuppe of the Lord, and of the cuppe of devils.

1. Cor. 10.
21.

3. Thirdlye, wee teach it to be a Seale, added to the laste
will of Christ, to assure vs, of all those legacies, that in
the same hee hath bequeathed vnto vs, and principally,
that hys bodye was given to death for vs, and his blood
shedde for the remission of our sinnes. Fourthlye, wee
teache that it is a linke of unitie among our selues, and a
spirituall ingraffing of vs, into the mysticall bodye of
Christ: so that as the branches haue lyfe, and main-
tenance from theyr roote and stocke, so haue wee from
Christ.

Lastlye; wee teach, that it is a spirituall and
heauenly Feast and banquet: wherein the sonne of God
Christ Iesu, offereth to the faithful hartes of Christians,
the heauenly foode of hys most precious body and blood,
& they therein, receiue the same effectuallye, trulye, & in
deede, and not in sygne onelye: for wee doe from our
heartes detest that opinion; that Christes body and blood
is receaued in the Sacrament onely figuratiuely. For St.
Paul sayth, *Panis quē frāgimus nonne comunicatio est corpo-
ris Christi? & poculus benedictionis cui benedicimus, nonne
comunicatio sanguinis eius est?* i. The breade whiche wee
breake, is it not the partaking of the body of Christ?
and the cuppe of blessing, whiche wee blesse, is it not
the partaking of the blood of Christ? Wee beleue
therfore, & teach, that the faithfull Christians, are made
partakers of the bodye and blood of Christ in deede, and of
all the benefites, procured vnto mankind by the same. And
yet wee meane not, this carnally, and grossely, so that the

Reall,

Christ his
body and not
signe only of
his body is
receaued.
1. Cor. 10.
16.

Reall, and naturall bodie of Christe, under the shape of
a rounde peece of breade, or his blood under the forme of
wine, entrench into our mouth, and descendeth into the na-
turall partes of our bodie. God forbids. As we say with
Christ, He that eateth not his bodie, nor drinketh hys
blood, hath no life in him: So we say with Cyprian,
*Non acuminis dentes ad mordendum, sed panem sanctum, fide
sincera frangimus.* I. Wee sharpen not the teeth to byte,
but wee breake the holy bread, with sincere faith. And
with August, we say. *Quid parat dentem & ventrem, crede
& manducasti.* I. Why preparest thou thy teeth, and thy
bellie? Beleeue, & thou hast eaten. Falsly then, is y^e mouth
wherby we receiue Christe so, digest him into y^e stomacke
of our soules. That which Christ did (generally) vpon the
crosse, to y^e whole world, y^e do we thinke, to euery man per-
ticularly, with no lesse good effect through faith, to be ap-
plied in the Lordes Supper. So farre be wee from tea-
ching it to be a signe or figure onely. Let vs now con-
sider til the comparisson, & consider how the church of Rome
doth vse this sacrament. But Lord God, what a sea should
I enter into, if I should take vpo me, fully to declare their
abuse of this reuerend Mysterie. I will not, I cannot, this
time wil not serue for it, yea, diuers sermons wil not serue
to deliuer it. Who knoweth not, y^e this onely matter, hath
occupied the tongues and penues, of all the learned of
Europe. I will therefore rehearse vnto you, onely the ti-
tles of the abuses, reseruyng the full discourse, to some
other tymes. Christ instituted a Supper or holy Feast,
they make it a priuate repast. In a feast, there is both the
Feast maker and the guesstes; but in they^r priuate Masse,
one supplyeth the person, both of the Feast maker, and of
the guest. Christ Instituted a Sacramente of than-
kelgeuyng, as hee sayeth, Doe this in remem-
braunce of mee. They make it a Sacrifice propitia-
torie, for the quick and for the dead, hauing not one syllable
of

Popish
intrusion
and abuse
concerning
the Lordes
Supper.
vs. 5.

of Gods worde for it. Christ gaue breade, they say there is no breade. Christ gaue Wine, they saye the substance of Wine is cleane vanished awaye. Christ said, Drynke pee all of thys: nay saye they, none but Priestles, maye drinke of it. Christ sayde, when hee gaue breade, This is my bodye, and when he gaue Wyne, This is my blood: They saye, when the one, or the other is giuen, that it is both the bodye and blood. I omitte that they mixed diuers corrupte doctrines, and vnfruitful and dangerous Ceremonies. I omitte that they made it a common Marchandise, to buy soules out of Purgatorie. Finally, I omitte that they haue made of this heauenly mysterye, a perpetuall matter of Idolatrie, by leading the people in theyr Eleuations to worshippinge the creature, in steede of the Creator. If I shoulde enter to declare, how they haue wrested, and wroong the words of Christs Institution, it myght seeme to all men that haue the feare of God, verie marueilous: but this that I haue spoken, may suffice. Seeyng therfore, they haue not the righte vse of the Sacramentes, accordyng to the Institution of Christ, they cannot challenge vnto them the second Note, or marke, of the true Church of God: but that the same remaineth rather wth vs, then with them. Yea, wyl some say, but they haue one token, whercoffon the olde learned Fathers, vpo seeme moze to stay their consciences, than al þ residue that you haue spoken of, & that is, Continuall succession of Bishops, for þ space of. 1500. yeres. Irenæus, Tertullian, Augustine. &c. and other, when truth was in controuersie, & heretikes challenged the name of þ Church, did lie to this, as a principall anker, whereby to stay them, and their doctrine. I graunt (decrely beloued) that it is true, in some respect, they did so. But I praye you, who were they, agaynst whom they so reasoned? Forsooth Marcion, Valentinian, and other lyke Heretikes, which did refuse & reiect, almost the whole Scriptures, both of þ olde & newe Testament. And such few bookes, as they

Note.

Wapitiss
obiects
Succession
as a note
whereby to
proue them:
seues the
true church

they admitted, they had corrupted by adding, chaunging, and by pulling out, that these learned Fathers were there by forced, to appeale to the Succession of the Apostolicall Churches, as well for the triall of the autentickall Scriptures, alway frō the Apostles age left among them: as also for the iustifying of that doctrine, which they taught out of the Scriptures, and had bene alway obserued in the same. That it was thus, Tertul. himselfe witnesseth. *¶ It a here- sis (sayth he) non recipit quasdam scripturas, & si quas recipit adiectionibus & detractionibus, ad dispositionem instanti sui interuertit: & si recipit, non recipit integras, &c. i.* This Heresie, doth not admitte certain Scriptures, and those that it receiueth by additions, and detractions, it wrestleth to her purpose: & as it receiueth certain, so it receueth them not wholly, &c. And yet doth Irenæus confute the same Heretiks, by those booke of holy Scriptures, which they themselves allowed.

De pre-
scrip.
Heret.

Now as it was necessary in this case, for those fathers, whom the au-
thoritie of
Succession
hath bene-
fited by the
fathers. for trial of truch, to resort to the Succession of the Apostolicall churches, that the scriptures in them reserved from the Apostles time, mighte bee of more authoritie among them, that beleueed not the scriptures: So it is not necessary, so to deale agaynst them, which willingly and gladly submit themselves to all the partes of the Canonickall scriptures. Neither do those Fathers stay vpon these churches, because of their ordinary Succession, as the patrones of the church of Roome now doe: but because in that ordinary Succession, the Doctrine of the Fathers was still kept inuiolable, according to the word of God. Whiche thing if the Church of Roome were able to proue, wee would willingly yeelde vnto it.

That those learned Fathers did this, it shall evidently appeare vnto you, by the very same places, whiche they al- Lib. 4.
ca. 43. leadge for their purpose. Irenæus sayth, *Presbyteris obaudire oportet, qui successionem habent ab Apostolis. i.* We must heare, or giue eare to the ministers, which haue their suc-

f. iii.

cession

Succession
is nothing
without the
doctrine of
the Apostles.

De pre-
scrip.

Aug. ca. 4.

The true
Church bet-
ter proued by
doctrine

cession from the Apostles. But he sayeth not so onelye, but immediately addeth: *Et cum Episcopatus Successione, charissima veritatis certum, secundum placitum patris acceperunt.* And together with the Succession in their Bisho, pricke haue receaued also, the certaine grace of true Doctrine, according to the will of the Father. And in the very next Chapter agayne, after he had giuen certayn Markes of ill teachers, much agreeing to the course of the Church of Roome at these dayes, he addeth: Of all suche persons we must beware, and cleaue to them, which, as I haue sayde before, both keepe the Doctrine of the Apostles, and together with the order of Priesthood, shew wholesome and true teaching, with honest conuersation of life. Neither doth Irenaeus onelye, thus replye vpon the Doctrine of the Apostles, but the restone also of those Fathers, whome they alleadge for the authoritie of Succession, Tertul. sayth, as he is alleaged by them: Let them shew the beginninges of their Churches. Let the Heretikes deuise some such Succession, &c. But marke I pray you, what immediately followeth: For their Doctrine, being copared with the doctrine of the Apostles, by the diuersity and contrarietie thereof, wil evidently shew it selfe, to be the doctrine neither of any Apostle, nor any Apostolicall man. Doth he not in playne words shew, that Succession without the Doctrine of the Apostles is nothing worth? S. August. likewise, against the *Epist. Fundamentum*, &c. when he hath reckoned vpon those things, which moued him to remayne in the church, among which Succession, is but one. He addeth: No such thing is with you, where is only a promise of persons, teaching the truth, which truth if it were so evidently declared, that we might not iustly doubt of it, it were to be preferred before all those things, with whiche I am kept in the Church, &c. What can be more euident, then that S. Aug. doth attribute more to truth of doctrine, manifestly proued by the word of God, then to Succession, or any other token that

that can be alleaged? ^{then} Succession, with continuance of A^{postolical} Doctrine, ought to be of great authoritie, but without it, nothing. It is notable that Tertullian hath in the Booke before alleaged: How commeth it, saith he, that Heretikes are straungers and enemies to the Apostles, but only by the diuersity of their Doctrine, which they deuise of their own brayn, agaynst the Apostles. Wherefore the corruption of scriptures, and the exposition thereof, is to be thought to be among the, where diuersitie of Doctrine contrarye to the Apostles, is founde.

This is a notable witnesse agaynst the church of Roome, whose Doctrines be so diuerse, from the doctrine of y^e primitive church. The sonnes of Aaron, had more allowable Succession from Aaron, than the Bishops of Rome haue from Peter, and yet because they brought straunge fyre into the Temple of God, they were reiected, and perished. Euen so, sayth Cyprian. Those which in the Church of God do imitate them, and contemning the truth deliuered by God, desire strange doctrines, and bring into the church the instruction of humaine ordinance, them Christ sharply rebuketh in the Gospel, saying: You cast away the commaundement of God, that you may place your own deuises, &c. Annas and Cayphas had full Succession from Aaron, yet were it hard, therebpon to conclude, that they had the righte of the true Church, and Christe and his Disciples, to be Schismatics.

Though they pretend, to haue the ordinary Succession of Bishoppes in their Seas, sute wee are, that wee haue the Succession of the sincere Doctrine of our saluation, which they haue not. For if their Doctrine be compared with the Doctrine of the Apostles, by the diuersitie & contrarietie thereof, it will appeare that it is the Doctrine, neyther of the Apostles, nor of anye Apostolicall men. The Doctrine of the Apostles is, that Christe is not onelye GOD Eternal with the Father, but that hee is Manne also, taking fleshe of the blessed Virgine, in all thinges

Succession and neuer without doctrine.

what Church is moste like to haue false interpretations

De simplici. Pral.

Phil. 2. 7.
Heb. 2. 17.
1 Cor. 1. 11.

things like unto vs; Sinne only excepted, and that in his
humanitie, hee is now ascended into Heauen, and sitteth
perpetually at the right hand of the father. But the Doc-
trine of the Church of Roome telleth vs, that the huma-
nitie of Christ, and his very naturall body and blood, are
really and carnally not in heauen alone, but in tenne thou-
sande places also on the earth, at one instante, the whiche
propertie is peculier to God alone. For nothing but
God, can be in moe places but one, at once: As the whole
scriptures declare.

Rom. 3. 25.
1 Joh. 1. 1.
Col. 1. 20.

The Doctrine of the Apostles is, that Christ is by God
appointed, to be our only Mediatour, Reconciler, A-
uocate, and intercessour, to make attonement betweene
God and vs, so often as our sinne shall seuer vs from him,
and that to that end, he sitteth now at the right hande of
God, that he may appeare before him for vs. But the doc-
trine of the Church of Roome, putting Christ out of of-
fice, teacheth vs that beside Christ, we haue an infinit num-
ber of Mediatours, and Intercessours, to procure vs fa-
uour, and to make reconciliation betweene God and vs,
that is, the whole number of the Angels and Saintes in
Heauen.

Act. 10. 43.
1 Pet. 3. 18.
Rom. 3. 25.
Eph. 1. 7.
Col. 1. 14.

The Doctrine of the Apostles is, that Christ is our only
Redeemer and saupoure, and by the price of his blood hath
purchased for vs, full and perfect remission of sinne. But
the Doctrine of Roome is, that we haue remission of sins
not onely by Christ, but by the merites, and prayers of
saynts, by our own good workes, by Masses, by Pardons,
by Purgatory, by holy water, & a number of other things:
so that not without note of blasphemye, they matche the
vayne deuises of men, for the remission of our sinnes, with
the Blood of the sonne of God, the most excellent price of
our Redemption. The Doctrine of the Apostles is, that
Christ is our onely Priest for euer, according to the Order
of Melchizedech, that with once offering of himselfe, hath
for euer made perfecte them, that bee sanctified. But the

Heb. 10. 1.
10

Church

Church of Roome telleth vs, that Christe hath a state of Priesthoode succeeding him, which must dayly and continually, offer the very natural body and blood of Christe, to God the Father, for the remission of the sins of y quick & the dead. The Doctrine of the Apostles is, that Christe is the only Payster and teacher of his church, & in his holy word, hath deliuered vnto it al truth: But the Church of Roome teacheth vs, that Christ hath not deliuered vnto vs all truth, but that there be many thinges, necessarie to be beleueed, which are not contained in the Scriptures, & herevpon doe they ground al their vntwitten verities, and bayne tradicions of men, saying, that they are to bee receiued with the like Reuerence, that the written worde of GOD is. The Doctrine of the Apostles is, that Christ is the onely Heade of his Church, and the Ruler and gouernor of the same: but the Church of Rome would perswade vs, that the Pope & his successors, are the heads of the vniuersall church of Christ.

Joh. 3. 2.
Joh. 14. 26
Joh. 16. 13.

1. Cor. 11. 3.
Eph. 5. 23.

The doctrine of the Apostles is, that Christ is the only Foundation & ground of his Church, wherevpo it resteth and is stayed: for S. Paule sayeth, that No man can lay any other foundation, then that is layd, Christe Iesus. But the church of Rome teacheth vs, that S. Peter, and his successors be the foundation of the Church, and that Hell gates shall neuer preuaile against that church, that is builded vpon that foundation. This may you see very evidently, how well the doctrine of the Church of Roome agreeth w the doctrine of y Apostles. And therfore though they haue personall Succession, neuer so muche: yet because they haue not Succession of this true doctrine, that may not iustly, be taken for the right Church of Christ.

1. Cor. 3. 11.

Now if they will continue to aske of vs where oure Succession is? We aunswere, that wheresoeuer since the comming of Christ, there hath bene any persons vpon the the face of the earth, that haue confessed this sincere truth and doctrine: We say, that they are our predecessors, & we

G.

are

Personal
Succession
is no sure
profe for the
Rome the
church that
it is the true
church.

It is against
the papists
that they say
the Grecians
are Scisma-
tikes.

Papists ob-
iecte the visi-
ble state of
their church
to proue it to
be the true
church.

are their Successors, and with them members of the true Church. Therefore our church is not so new a Church, as they would make it, but as auncient as the Doctrine is, which is the most auncient Doctrine, & ever was vpon the face of the earth. But if this, their personal Succession, be the greatest profe of their Church, What will they saye of the Grecians? Who, haue hadde Successyon of Bishops, for as long continuance as they haue, and yet did neuer acknowledge the Supremacy of Rome, nor that it was the only Catholike church but a member of it only, as others were. Oh, will they say, The Grecians were Scismatickes: yea, but they haue continual succession of Bishops professing Christ. And by what authority proue they that? forsooth because they separate themselves, from the Apostolicall Sea. And is that sufficient? Why? if the Grecians are to bee counted Scismatickes, because they forsake the sea of Roome, howe muche more is Roome it selfe to be counted no true Church, whiche hath swarued from Christe himselfe, as before I haue declared, both in Doctrine, and in the right vse of the Sacramentes? Wherefore their alleadging of the name and Title of the Church is euen a lyke shifte, as the Jewes vsed against Ieremie, and the other Prophets of God, in old tyme, saying: *Templum Domini, Templum Domini.* The Temple of the Lord, The Temple of the Lord. Whereas the Lord did acknowledge nothing among them to bee his. So do they now crie, we are the catholique church, We are the catholique Church, and God hath promised, that he will neuer forsake it, but alwaye assiste it with his holye spirite, and therefore hath it prospered so many yeares: O, if the Church of Roome be not the true Church, there hath bene no church at all for certayn hundred yeares.

For where was your church scene within these forty yeares before Luther began? What token was there of your Doctrine? had christ no church at all? yes truly had he:

he: God forbid that Christ at any time should not haue his true church. But (good people) it is not alway necessary, that the church of God should be notable, or flourish in the outward face of the world, by continuall Succession of Bishops, God, and the world, be contrary, and therefore often times, the Church is more notable by contempte of the world, and persecution, then by great Number, or Power. Yea, sometime, they which in the outward shewe of the world, and by certayne externall Signes, mighte seeme to be the Church, and haue taken vpon them, the name of the Church, and people of God, haue bene persecutors, and to their power, the Oppressors of the true Church of God, as it appeareth toward the Prophets, toward Christ himselfe, and toward his Apostles. Therefore, though the heads and gouernors of the church, with the assistance of the greater number, doe forsake the true worde, & worshipping of God, doe make new lawes, repugnant to gods word, do bying new Rites & ceremonies into the church, and utterly corrupt and deface the righte Sacramentes, and true markes of the Church: yet God referueth to himselfe his true church, sending from tyme to tyme, Doctours, and Teachers, to lead them, although the same bee not allowed by them, that will be counted the Ordinary gouernours of the church, but esteeme them as Scismaticks, as Heretiques, as disturbers of the people of God. So were the Prophetes vsed, so was Christ himselfe, and his Apostles serued by the Iewes, that would be counted the true church of God. But this I wil declare vnto you, by particuler Examples.

Noe had preached (as some write) sixe score yeares, but to howe small effecte, it did afterwarde appeare, when that in the Deluge, eyght personnes onely of his familye were sau'd. Consider then, what countenance the Church of God had in the world, before the Deluge, when it consisted onely in eyght personnes,

G.ii.

and

Gods true church may be, and yet not appeare generally visible.

That may seeme to be the true Church which is not.

Examples prouing a Church and yet not visible as the papistes require it. In the time of the flood.

*Achas.*2. Chro. 28.
24.*Esay.**Manas-*
*ses.*2. Chro. 33.
1. &c.2. Chro. 34.
1. &c.*Ieroboam.*
3. Reg. 12.
31.*Achab.*2. Reg. 16.
33.1. Reg. 19.
30.

and they not the best esteemed, in the time of Abraham, Isaac, and the Patriarches. In how few and small families, were they dispersed vpon the face of the Earth, in whome the dignitie of the Church consisted? Achas King of Iuda, (Vria the high Bishop, and the other Priests not resisting him) shut vp the Temple of *G D D*, and tooke away the Chayre, so that vndoubtedly the ordinary Sacrifice, and Teaching of Gods Lawe did cease: and yet was there an holy and true Church in the Kingdome of Iuda, where Esay and other good men did Teach, but extraordinarily. Under Manasses, the true Doctrine and celebration of the Sacramentes ceased, and so this Defection continued, vntill it was reformed by the good King Iosias: yet notwithstanding, in that tyme, *G D D* did sende his Prophets, and there was a true Church of God in Iuda. In the Kingdome of Israell, Ieroboam deposed the true Teachers of the Lawe, and placed other prophane and vnlearned Priestes in their roomes, yea, hee made Temples with Caluish Idols, new Alters, & wholly a new worshipping of God, so that in Israell, appeared no external token, of the church of God. And yet certainly, it cannot be denied, but God, euen then had his Church in Israell, whiche to repaie and mayntayne, he did at sundry times, send his Prophets & Preachers, but how they were vsed and esteemed, the scriptures doe well declare. Achab the most wicked of al other, who, to the wickednesse of Ieroboam, added the detestable idolatrie of Baal, and so cleane defaced the true worshipping, that Elias that good Prophet, began now to teach that people, in whom appeared no token of Gods true worshippinge, & therefore fledde into a Cauer. And when *G D D* asked him what hee diuine there? Oh I orde (sayde he) thy people haue forsaken thy covenant, they haue pulled downe thine Alters, they haue killed thy Prophets, so that I only am lefte, and yet they seeke to haue my soule also.

What shewe had the Church of God then, when Elias thought

thought there had beene no more but hym selfe? And yet
 God answered, that he had left vnto him, euen in *Israel*, a
 populous Church of 7000. that neuer bowed their knee to
 the Image of Baal. This may be a full answer to them,
 that feare, if we shoulde not acknowledge the Church of
Rome to be the true Catholike Church, that Christ shoulde
 haue no Church at all. Yes vndoubtedly in the greatest
 tyrannie, and corruption of the Church of *Rome*, God re-
 serued to himselfe, a great and populous Church, and com-
 panie of good people, that neuer were distained, with the
 wickednesse of that Sea, and sought to worship God true-
 ly, according to his holy worde, althoughe in some small
 errorrs, they were carped away, with the blindness of the
 time. And this could I confirme by very Notable exam-
 ples, yet remaining in histories, if the time would serue.
 As I haue sayd of the time of the Prophetes, so may I say
 of Christes time, and his Apostles. The Jewes were
 then esteemed the people of God, they had among them the
 lawe of God, they vsed sacrifices appointed by God, yet did
 they put Christ to death, yet dyd they persecute his Apo-
 stles, yet dyd they endeavour, to extinguishe both the name
 of Christ, and also his religion. Wherefore looke what
 Defence, or what comfote of conscience, the Prophetes of
 GOD in olde time had, Christ himselfe at his coming,
 and his Apostles afterwarde myghte haue, agaynst the
 Bishoppes, and Priestes of the Jewes, alleaging that
 they were the Church of GOD, that they had the
 temple of God, that at their mouthes, shoulde bee sette the
 interpretation of the law of God. The same defence I say,
 the same comfote & strength of conscience, may We haue
 against those at these dayes, that assault our consciences wth
 the Title of y^e church of *Rome*: saying that they are y^e Ca-
 tholike church, that they haue the true doctrine of God, y^e
 they haue authoritie to interpret the scriptures, and word
 of God: and thereby seeke to make vs ashamed of the Gos-
 pel, no w^{ch} preached, &c.

The end of the second Sermon.

G.iii.

The

The un-
 dable state of
 the Church
 since the
 Apostles
 doth not
 proue the
 Church to
 be no true
 Church.

Certaine Sermons
 ¶ *The third Sermon.*

Non me pudet Euangelij. j. I am

not ashamed of the Gospell of Christ, for, &c.

Rom. 1. 16.

The. 4. obiection
 against
 the Gospell.



Wil now come to those that seeke to make me ashamed of þe Gospell, by saying that þe professors thereof, are in life, dissolute, & licentious, þe they are, in common Weales troublesome, & seditious, þe they are in their doctrine disagreeing & contentious, with such other quarrels rising of malice rather then anye good

Answer.
 Dissoluteness of protestantes
 theye doth not make
 their doctrine
 errour, or to
 be hated.

truth. As touching the first point, I will be the shorter, because I haue so much spoken of þe thing before, as, þe whatsoeuer by frailtie happeneth among þe protestantes, sure I am, our greatest aduersaries cannot iustly say or surmise, that our doctrine in it selfe, maintaineth any such dissolutenes of life. I confesse vnto them, þe there be diuers, þe turne the grace, & libertie of þe Gospell, to a licentiousnes of lyfe, & by their examples, cause men to suspect þe our doctrine, as hurtful to good manners, & an enimie to vertuous liuing. This is so plaine, I will not denie it, It is so euill, I can not defend it: It is so grieuous, I may not dissemble it. Yea, I graunt furthermoze, þe among the best professors of þe Gospell, I see not that perfectnes, that should be, but sometimes euill, and hurtfull examples, our fault (I confesse) is the greater, and with heauie hartes, we may acknowledge it to be true. But what of all this? Is that, cause sufficient to feare me fro our Doctrine? is that ynough, to cause men

men to be ashamed of y^e Gospell? God forbidd. The like vn-
doubtedly were in Christs time, the like were in the Apo-
stles time, Yea, among the. xii. there was one wicked Su-
das: and yet, though some were euill, all were not so. *Mat. 11. 19.*
Christ himself, was repproued as a drunkarde, or glutton, *Jo. 8. 48.*
the Apostles were called seditious: the fathers, were no-
ted to disagree among themselues. *Act. 21. 28.* What meane those ve-
hement exhortations y^e S. Paule bled, to moue men to pu-
ritie & innocencie of life? What meane y^e terrible threat-
nings, against wicked and vitious liuers? Doe they not e-
uidently declare, that godlynes & innocencie, was more co-
temned, wickednes & naughtines more embraced, then dyd
become y^e true professors of y^e Gospell? And yet could not, me
at y^e time, take iust cause, to bee ashamed of the Gospell.
But this is not a litle to be maruailed at, y^e the same per-
sons, that pretend themselues to be so greatly offended, ey-
ther wth the licentiousnesse of the false Gospellers, or with
the frailtie of them that truly professe it, can winke with
both eyes, and without offence, suffer in the Cleargie of
Rome, shamelesse Simonie, incōtinence, drunkennes, Dice-
playing, hunting, Nicromancie, ambition, bribery, cruel-
tie, couetousnes, extortion, and open iniurie? I know com-
parison is odious, & by example of other I learne, that to
make offers in this place is dangerous. Yet notwithstanding,
this offer will I make, that if all the aduersaries of the
Gospell, be hable vpon any credible prooffe, more than their
owne sleaundersous libells, to shewe so many horrible ex-
amples of all kinde of wicked vices, in the professors
of the Gospell, that haue bene since God restored to the
worlde, the trueth of his worde, as I will shewe them, by
testimonie of theyr owne Histories, and other probable
writters, to haue bene in the sea of Rome it selfe, & that a-
mong their most holy Fathers, and heades of their church,
then, I say, I wyll openly confesse, that theyr lyfe and
doctrine, is better then ours. But if they cannot,
shame it is for them, anye longer to pretende that cause,
to

*Dissoluteness
and wicked-
ness of life
hath bene
more in the
church of
Rome then
amongst the
protestantes.*

That the
popedome
was to begot
ten by ambi-
tion and brie-
berie.

to bee ashamed of the Gospell. I woulde the time woulde
nowe suffer mee, to giue you a taste, of that I haue nowe
spoken: I should then note vnto you, the exceeding conten-
tion, ambition, and biberie, that a many of them vsed, a-
bout the yeere of our Loyde. 900. & after, of whom Platina
in the life of Benet. 4. saith thus: *Ubi, cum ipsis opibus, las-*
cinire capit Ecclesia, nullo principe coercente clericorum flagitia,
ipsa peccandi licentia, hac monstra peperit, à quibus, illa sedes per
ambitionem & largitionem occupata est. i. When as the
Church, through riches, began to waxe wanton, and
that no Prince then, corrected the great offences of the
clergie: euen then did libertie to sinne, bring foorth
these monsters, who nowe by Ambition, and Briberie
doe holde that Sea.

Wetue and
learning not
regarded
in choise of
popes. And
yet worse
then so to &c.

And againe, in the lyfe of Siluester. 2. *Eo tum pontifica-*
tus deuenerat, ut qui largitione & ambitione, non dico vita san-
ctitate & doctrina plus possit, is tantummodo, bonis resectis, dig-
nitatis gradum obtineret: quem morem, ut mam nostra tempora
non retinerent, sed hoc parum est, peiora (nisi Deus auertat)
visuri sumus. To that state then, had the Popedome
come, that he which by briberie and ambition (I doe
not say holynesse of lyfe and sounde doctrine) myght
doe most, He onely obtained that place of dignitie,
those which were good being then reiected: whiche
manner and custome, I woulde to God, that our times
did not continue still. Yet this is but a smal matter, and
worse things then this shall wee see, if God turne them
not awaye.

Of horrible
cruelties in
popes.

I shoulde neuer describe vnto you, the outrageous
cruelty of them, that could not be contented to Depose their
aduersaries: But to cut of their noses, to put out their eies,
to take the out of their graues, & the to cut off their heads
and fingers, to cast them as dogges, without buriall, into
the ryuer Tyber, To famishe them to death, to hang them by
an whole day by the beere of their heades, with such other
practises moze like the successors of Phalaris, then of Peter.

A cruell toy-
ment.

For testimonie of these thinges, looke Platina in the lyfe of Stephane. 6. Sergius. 3. Iohn. 14. Boniface. 7. Calixte 2. And beside Platina, Carfulanus, Vincentius and Stella Venetus, whg among other of that time, writeth thus: *O- nis virtutis tam in capite, quam in membris, ex hominum ignavia consumpta est.* i. All kind of vertue as well in the head, as in the other members, is by mens great slouthfulnesse and securitie, vitterly consumed and gone. I should beside this set out vnto you y wicked & detestable Sorceries, En- cromancie and poisoning, practized about the peere of our Lord. 1000. & long after by Siluester. 2. and a many of his schollers, and successors, set forth by Benno a Cardinall, in the life of Hilde Brand, after called Gregory. 7. Which treatise he that wyl reade, shall see suche horrible mat- ter, as, I am sure no Prophane Historie, mentioneth of any Heathen, or Pagan, that euer was. I should de- clare vnto you the monstrous and unspeakable Iniuries wrought vnto moste worthie and Noble Emperours by Gregorie the seuenth, Adrian the fourth, Gregorie the. 9. Clement the sixth, & diuers other, which are so descriued and painted forth by the Abbot of *Vrsperge*, Iyuing about that tyme, and by Hier. Marius, as it would cause their owne friendes, to detest them. Last of all, I should lape open vnto you, such a bottomlesse gulfe of couetousnesse, and Extortion, as all the wealth and treasure of Christen- dome, could neuer to this daye satisfie and content. Of which the Abbot of *Vrsperge* in his Chronicle sayth thus, *Gaude mater nostra Roma, quoniam aperiuntur tibi cataracla thesauroru in terra, vt ad te confluant riuus & aggeres numorum in magna copia, Jocundare super adintrice tua discordia, qua erupit de puteo infernalis Abyssu, vt accumulentur tibi multa pecuniarum premia. Habes quod sisisti, decanta canticum, quia per malitia hominu; non per piam religionem orbem vi- cisti.* Bee glad our mother Rome, because all the The- sauries of the earthe are opened vvyde vnto thee, that to the maye come streames, and heapes of money, in great

Time when
in state of the
popes clea-
re, vertue
seemed to be
utterly con-
sumed.

Popes Sorce-
rers, Nicro-
mancers, Con-
jurers, Pois-
oners.

Popes did
grete inhu-
manities to
Emperours.

Of couetous-
nesse, and ex-
tortions in
Popes.

great and large abundance. Sport thou thy selfe with thy fellow helper discorde, whiche hath broken forth out of the bottomelesse pitte of Hell, that there might bee heaped vp vnto thee many rewardes of mony. Now hast thou that thou diddest thirst for, sing thou out a loude, for by the wickednesse of men, and not by anye good Religion, haste thou overcome all the whole worlde. But the time that is appoynted for mee, woulde not be sufficient in this manner, onely to reckon vp theyr misdoinges, muche lesse, at the full, to set forth the examples of them. And yet forsooth, it is those men, and their mayntayners, that at this daye, doe finde so great faulte with the Iyues of them, that professe the Gospell, and woulde for that cause, haue men to be ashamed of it. Suche lyke is the quarrell of them, that saye the doctrine of the Gospell dothe disquiet common Weales, and cause Sedition and ciuill warres. This is the complaynte of them commonly that woulde incite Princes, and Noble personages, and Magistrates, to hate the Gospell, and to persecute the Preachers of it. And this theyr complaynt, doe they amplifys and make lykely, by the example of those stirres, that haue beene of late yeres in *Germanie*, in *Fraunce*, in *Scotlande*, in *Flaunders*, in *Englande*. As thoughe (forsoothe) there had neuer beene rebellion, and stirre, befoze the late preaching of the Gospell. As though, common Weales had neuer bene turmoiled, and troubled, befoze thy daye. But this Realme of *England*, may be a very good example of the contrarie, wherein, scanty one king, hath passed his raygne without rebellion, made by one or other. What a troublous Realme was this, in the time of king Henry the second, when the Wif (after ocher trouble) did set vp the Sonne, against the father? What horrible, and grieuous rebellions were their in Henry the thirde's raigne, whē after the Slaughtre of many thousandes, the king himselte was taken prisoner, and forced to yelde to the decrees of his

Protestants
not to be ha-
ted of pa-
pistes as se-
ditionous per-
sons, which
is parte of
the answer
to the 4. ob-
jection.

Wages were
in time of
papistrie
more then
fincke.

his subiectes? What shall I say, of Edward. 2. when by the pride of the Spensers, the Queene hir selfe warred against hir husband? And that I may not continue altogether in examples of rebellion, by Noble persons: This Citie of London, and the Maiors thereof, can bee good witnesses, what trouble there was raysed in this Realme, in the tyme of Kichard the seconde, by Iacke Strawe, Tom Millarde, Watte Tyler, and such other iolly persons. I passe ouer Henrie the fourthe, and the pitifull raygne of Henrie the sixth. And euen in the quiet tyme. of Henrie. 7. howe manye attemptes of Rebellion were there, by the countersaited Sonne of the Duke of Clarence, by Perkin Warbecke and other. Euen in our remembzaunce, what rebellions were there, vnder the Noble Prince king Henrie the epyghte, and yet if you consider the quarrell, nothing at all by the professours of the Gospell. I coulde say the lyke of Fraunce, Spaine, Flaunders, and Scotlande, but that no man that hath once looked into Histories; can bee ignoraunt of it. But if I should declare vnto you, the manifold rebellions, and horrible warres, that haue bene raysed by the Princes of Papistrie, (the Bysshoppes of Rome themselves) in *Italie* vnder the names of *Gwelfes* and *Gibilines*, in *Sicile*, *Naples*, and *Arragon*, for Titles of those kingdomes in *Fraunce* and *Germanie*, for the appoynting of Emperours in all places of Chriſtendome, continually for trifling quarrelles: I doubt not but I shoulde cause, euen the greatest fautors of the Sea of Rome, and the veriest enemies of the Gospell, to confesse, that notwithstanding those troubles that wee haue scene, yet in comparison, GOD in these dayes hath not onely blessed this Realme with maruailous quietnesse, but also suffered other Countreyes, to bee lesse troubled then befoze tyme they haue bene. This I can not let passe, that Vrbane the sixth, and Clemente the seuenthe, two contentious Popes and their successours, for the space of fortye yeeres, cursyng and

Spensers.

Popes ent-
fery of war.

P. ii.

hau

Th
Cop

Howes by
these strifes
cursing one
the other
for all christi-
tendome by
the eares.

banning eche the other, did raise warres, and set all Chri-
stendome together by the eares. *Germanie, Hungarie, Italy,*
Englande and Pannonie helde with *Vrbane* and were cal-
led *Vrbauistes*. *Spainie, Fraunce, and Caelome* helde with *Cle-*
ment, and were called *Clementines*. Doe you not knowe
that it is one part of their doctrine, that their clergie must
be exempt from all Princes authoritie? Do you not know
that they haue brought it to passe in all Christendome, to
haue it so? Doe you not knowe, that the Prelates of *Rome*
were neuer quiet, vntill they had made all Princes subiect
to them? Untill they had caused Emperours to goe at
their stuyropes, To kysse their shoes, To put their
necke vnder their feete. Doe you not knowe, that vnder
the person of *Boniface*, they made (as it were) open pro-
clamation, that they had the full power, of both swordes,
and that all Princes of the earth, haue their authoritie of
them, and they immediately of God? Nowe, when they
had made all states of the earthe to bee subiecte to them,
and they? cleargie, to whome then shoulde they shewe o-
bediencce? Thys onely thing, if Magistrates and Prin-
ces, wyl not bee willingly blinde, may well make prooffe
vnto them, that all is not Golde that glistereth, that all
bee not quiet subiectes, that greatly wyl pretende so to
bee. But as for the doctrine of the Gospell, that it doth
not maintaine, eyther discorde in common Weales, or con-
tempt of Magistrates, it is most euident. For wee teache
continually with *S. Paul*, That all persons vwhatsoe-
uer they be, must bee subiect to higher powers. Wee
teache that kings and Princes haue their authoritie, im-
mediately of God, and by him, are armed with the sworde,
and therefore, if we resist them, that we resist God hymself,
that ordayne them. Yea, and that wee must obey them,
not for feare, least they bee reuenged vpon our stubborn-
nesse, and contumacie, but least wee runne into the anger
and wrath of God, by disturbing that order, that by him
is appointed.

Meanes for
Magistrates
to iudge
what rebel-
lions sub-
iectes Ma-
gists are.

The Religi-
on of protes-
tantes main-
taineth no
tumultes. *Rom. 13. 1.*

It is false therefore to saye that the Gospell is cause of rebellion. It maye perhaps sometime come to passe, that vpon preaching of the Gospell, sturre and trouble doth arise, but it cannot be moze iustly imputed to the Gospell, then the wickednesse of them that I spake of before, which conuerte the libertie of the Gospell to a licentiousnesse of the fleshe. Of whome S. Paule sayth: *Eorum damnatio iusta est.* i. Their damnation is iust. Trouble and sedition is commonly raysed by them, that passe not if y^e Gospell were cleane confounded, and ouerthrowne: eyther because they feare the hinderance of theire owne gaine, (as Demetrius the Usurer didde) or else because theire Superstitious cannot be otherwise maintayned, then with the sword.

The sturre following the Gospell, is not to bee imputed to the Gospell.

Rom. 3. 8. How sturres doe come in the time of the Gospell.

Ict. 19. 24.

Some agayne on the other syde, be so ruffled by, wyth the spirite of Ambition, that vnder the pretence of Religion, they will make great sturre and alteration in common weales, to the ende that the lawfull Princes and Magistrates being deposed, they may be aduanced and set vp in their Places.

Other some perchaunce, are sediciously moued, vppon hope of immunitie, and priuate gayne, and therefore will cause rebellion, that they may be eased of payments, seruages and tributes, which not only by mans Law, but by Gods commaundement are due to Princes. But to impute these faultes of corrupt time, and euill persons, to the Doctrine of the Gospell, is verie vnjust and partiall dealing. In like sort, did the Princes charge the Apostles, Preachers, and Fathers of the primatiue Church, as I could at large declare vnto you, by the Apologies of Iustine, Tertullian, Arnobius, and diuers other godly men. All the Plagues that God sent among them, all the wars and troubles that were raysed, they imputed to Christiantie. In so much that Orosius, by the aduise of Saint Ierome and other, did write an History purposely to declare that the like had bene at all times before, yea, and that

popishall slaunders of Protestants to be sedition, &c. is no new thing.

Ep. iii.

more.

more greuous then in those dayes: and therefore sheweth that they falsely charged the Gospell with it.

Wherefore in like manner, when you heare these false and bayne Crymes fathered vpon the Professours of the Gospell, and teachers of Gods holye worde: Let them not dismay you, but stoutly say with S. Paule. *Non me pudet Euangelij*, I am not ashamed of the Gospell, &c.

The. s. obiection against the gospell. vs.

That the professors of it agree not in opinion.

I come now to that with whiche of all other thinges they doe most vphraye vs, and most greuouslye amplifie and exaggerate to the defaming of the Gospell. Oh say they, they agree not among themselves: So manye heades, so manye Opinions and Doctrines. Some are Lutherians, some Zwinglians, some Calvinists, some Libertines, some Anabaptists, some Stenkseldians, so y they haue filled all the world with Sects and diuisions.

But (dearely beloued in our Saviour Christ) agaynst the enuious cauls, and wicked reports blowne abroad, by the enemies of Gods truth, you haue this comfort, that it is no newe thing, to haue the Teachers, and Professours of Gods worde, to bee thus obiouslye slandered.

Obiection of dissention is no new thing.

Thus, their forefathers vsed the Apostles: thus they vsed the Godlye Fathers, and Christians also of the Primitive Church. Clemens Alexand. Strom. lib. 7. sayeth, with like false and obious report, the Jewes and Gentiles were wont to triumphe vpon the christians, in those daies. Oh, sayd they, you Christians haue many sects & factiōs and although you wil be al called christiāns, yet you impugne, detest, and hate one another: Wherefore your religion, is not true, neither commeth of God. For if it were of God, you would agree amōg your selues. There were at that time, aboue twenty sundry Heresies, the ignominie and reproch of all which, they laid to y true Christians, to discredite them: not considering, as Christe himselfe sayth, that when the good Husbandman hath sowed in his Land, pure and good seede, the enemye commeth in the nighte, and soweth among it Cockell and Darnell:

Mat. 13.
35.

nell: And yet is not the Husbandman to bee blamed, for that which the mallice of the enemy hath wroughte.

Euen so now in this tyme, when GOD hath re-
 stored the true and pure Seede of his Word, and cast
 it into the worlde by his Preachers, the Deuill hath
 rayled vp diuerse sectes, and wicked Heresies, of pur-
 pose to discredit the truth: and yet is neyther GOD
 nor his Ministers to be blamed for it.

If any of them of that sort haue professed the Gospell, we
 may comfort our selues as Saint Iohn did in the like mat-
 ter, *Anobis* sayth he, *Exierunt, sed non erant ex nobis, si enim* Jo. 1. 19.
fuisse ex nobis, permansissent utiq, nobiscum. That is, They
 wente out from vs, but they were not of vs, for if they
 had bene of vs, they had vndoubtedly remayned
 with vs.

Happily some of these came from vs, but they were not
 of vs: they be departed from our Church: they doe
 more hate vs, than the Papistes. Al the fauours of the sea
 of Rومة, haue not written halfe so much to impugn
 the wicked Doctrine of the Anabaptistes, Libertines,
 Stenkefeldians, Osiandrist, and such other, as the Pro-
 testantes haue done. Yea, if a man looke thorowlye, into
 those Sects, he shall see the farre better to agree with the
 church of Rome, then with vs. Wherefore, how iustly they
 do vphayn vs, & defame the Gospell with y^e reproach of their
 names, let the Godly consciences be Iudge. But happily
 they will say, that euen wee that challenge moste of all to
 haue the Gospell, and truth of Gods word, do foulllye disa-
 gree among our selues. For I pray you hath not the con-
 trouersie of the Sacramente, a long time, with bitter con-
 tention, distracted the two churches of Wittenberge, and
 Figure? Doth not the same contention at this day remain
 amonge vs heere in Englande? Doe wee not euen now
 strue for the matter of Apparell? I woulde to GOD
 (if it were his holys will) I mighte in this poynte saye,
 as I haue befoze, that it were not so.

Protestantes
 are not to be
 blamed for
 the sectes
 that happen
 in the time of
 the gospell.

Sectes do
 more agree
 to papistes
 then Pro-
 testantes.
 Objection to
 conuince Pro-
 testantes for
 dissention in
 opinions.

A

I would I might say, that all were false, and that they doe therein slander vs. But it is true, I confesse it, and with sorrowfull hart I doe confesse it. But yet neuerthelesse, (God be thanked) there is no iust cause, why either I, or other should be greatly dismayed at it, or for that cause, to be ashamed of the Gospel. It is still the power of God to saluation, though by this little spotte, in countenance of the world, it may seeme to be somewhat blemished.

As for the controuersy of the Sacrament among vs, it is not great, the parties of the one syde are but fewe, and yet I confesse they are to many. But where the contention is greatest, the matter is not so heynous, nor the dissension so diuerse, as Scaphilus and such other, of very malice, would haue it seeme to be. Both parties in the right vse of the Sacramentes doe well agree: both parts grant that they be Seales to confirme in our harts the promises of God, and benefite of our saluation by Christ Iesu: both partes graunt that they be Testimonies and Pleadges, of his Diuine grace and fauour: both partes graunte, that they be badges and Cognizaunces of Christian societie, to erecte and confyrme our Fayth, and to bynde vs to the studie of honestie, charitie, and con corde: both partes graunt that the body of Christ, is present, yea and that truely, and in dede, so y they be not bare signes, but such as effectually doe bying, to the faithfull harte, the very thinges that are signified: both partes graunt that the cheefe effecte, and benefite of a Sacramēt, is takē by the spiritual eating, so y the bodily eating without y, is nothing. Only the contentiō, is about the Maner of y presence, & eating, while y one part affirmeth with the Church of Rome, that it is Reall, and Carnall: the other to be only Spiritual, and by Fayth. Now this controuersie may be agreeed, and of what force this carnall presence and eating is, for which one y they contend, if I should now stande to declare, I should make to large a digression from my purpose, and holde you to long. This only I trust (for this time) you may see, that the

The dissension of the protestantes for the sacrament, is no such great matter as papistes make it.

Of the Bishop of Lincolne.

the matter is not so greivous, as it is pretended to be.

As for the controuersie of Apparell, as there is in it some diuerſitie of Iudgements, ſo is there no ſeparation of chriſtian faith and charitie. For ſure I am & neither they that do reſuſe the appointed apparell, do condemne vs that weare it: (I ſpeake of them that be learned) neither we & at & Princes order receiue it, do hate theſe that of conſcience for certayne conſiderations thinke they may not ſafely uſe it. Although in this matter we wiſhe that they would doe as we doe. As for al other ppointes of Doctrine, I will proteſt my conſcience for my ſelf, & as many other as I knowe, I thinke very well of them, and iudge that for their ſingular gifts, there may ſome of them be very good ſtrumentes in the church, and we are perſwaded they thinke euery ſo of vs. Wherefore although there be ſome miſliking of iudgements in theſe trifles, & that it pleaſeth the Magiſtrates, and rulers for certayne cauſes by their authoritie, rather to iuſtifie the opinion of the one, than of the other: yet aſſure your ſelues, the farre in the matter it ſelfe, is not ſo great, as the enemies of the truth would haue it ſeeme to be.

But be it that the iarre were great, hath not God, I pray you, in the most pure state of his Church, so caused to his wiſdome known, ſuffered ſuch miſſing & diuerſitie of iudgements, among his holy & bleſſed Apoſtles, & Preachers? perhaps to this end, that they might thereby learne to remember, & know their own infirmities. What contro-

uery was betwene Peter & Paule, for the eating, or not eating, in the company of the Gentiles? wherein, albeit Peter were a choise Apostle; yet God suffered him to be so tarried away with error, & Paule dyely blames him as was rightly punishing in the Gospel. Were there not much drinkings betwene Paulus & Barnabas for the company of Mark, that then in displeasure parted companies? Were there not, so great feares & contritions among the Goy, that the X^{pus} suffered by the very wall of Iherusalem, the same and yet to this day their whole doctrine, for that he would not

Act. 15.39.

1. CO2. 11.

18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 8

3.

Dito

Cooper, J.

5685

Act. 17. 5.
Act. 21. 27.
Act. 15. 6.

Diversity of
opinion,
which was
in the East
and West
Church for
Easter.

Other Schi-
mes in the
East church,
which were
Christians.

Chrysost.

Of the Schi-
mes of
heresies.

Did not the Emulation betwene the Jewes & the Gen-
tiles, a great while trouble the p̄mative church? Did it
not cause a coſsaile to be gathered of the Apostles, for qui-
eting of the same? Immediately after the Apostles time, it
is evident in Eusebius, and other histories, that the contro-
uersie for the obseruation of Easter day, did cause great stry-
betwene the East and West Church? And yet both of
them pretended the example of the Apostles: Policrates,
and the East church following Saint Iohn, Victor Bi-
shop of Roome, and the West Church, alleadging the au-
thoritie of Sainte Peter. Did not this matter fall out so
bitterly, that the one part did excommunicate the other?
What shall I say of the Schismes, and greivous conten-
tions in the East church, betwene Paulinus and Flavi-
anus, Lucifer and Eusebius, the Meletians and Eusta-
thians, all good Christians: & yet did they with great trou-
bles eschew one the others Communion, as you may read
in Epiph. li. 2. Tom. 2. Theodo. lib. 1. ca. 8. & c. Soc. li. 1.
cap. 23. 30. Sozom. 2. ca. 18. the space of 80 yeares or a-
boue. What shall I say of the great strife betwene Chri-
on the one part, & Theophilus, Cyrill, & Epiph. on the o-
ther, for the burning of Origines bookes? They were all god-
ly and learned Bishops, & we do worthily reuerence their
names, and yet fell this matter so foule out betwene them
that because Chrysost. would not consent to the burning
of Origines bookes, Theophilus and Cyrill would scantily
euer acknowledge him to be a lawfull Bishop: & Epiph. in
bitter chiding, fell out to such cholar, as he said he hoped
he should neuer die Bishop. To whom Chrys. answered, as
angerly agayne, that he trusted, he should neuer returne a-
liue into his countrey of Cypres. Which chiding wordes
were not so bitter in sounde, as after they proved true in
deed. For both Epiph. died before he came home to Cypres
and Chrysost. being put out of his Bishopricke, ended his
lyfe in banishment. I omit the contentions betwene Au-
gust. and Hierome: betwene Hierome, Vigilantius, Rof-
sius

finus and other, betwene Tertul. & the priests of Rome, betwene Ciprian & cornelius as wel for other things, as for rebaptizing of Heretiks, whiche things I here recite not, to the discredit of so worthy & learned men, as all christendome doth iustly reuerence their memozye, but to declare that god oftentimes, for such causes as he thinketh good, doth suffer the best sort of his preachers, to haue not only diuersity of iudgements, but also contention & strife among themselves. But who I pray you are they that thus find fault wth our dissention, & diuersity of opinions? for sooth euen they whose whole religion, if it be well considered, is nothing but a Chaos & confuse heape of sects, scismes, & separations of minds, & iudgements. And God is my witness, I speake not this of stomake to aggrauate y^e matter, but of very conscience, finding y^e thing to be so, am forced to speake it, as a most plain and certain truth. And first for prooffe of this, I pray you consider with me, whether among the fauours of the sea of Rome, euery countrey, Citie, parish, and house haue not a peculiar patrone, in whom he trusteth, eueny man his peculiar Saint, & especially he worshippeth, euery disease, a peculiar helper & Mediatour to cure it. England hath S. George, France, S. Lewes, Scotland, S. Andrew, Ireland, S. Patrike, & likewise of other. In Roome, S. Peter, in Milain, S. Ambrose, in Vienn, S. Stephane, in Colins, & iii. Kings are worshipped. S. Appoline for y^e teeth, S. Roche, for the plague, S. Swichine for the lost key, is cheefely sought unto, euery person, & euery thing, had his peculiar God. This sort wold go to heauen by S. Francis rule, y^e sort by S. Benedicks, the third by S. Dominikes, the fourth by S. Augustines. Some wold be S. clares disciples, other wold be S. Bridgets, And herof came their manifold swarms & sects of religious persons, of which some were called Fraciscanes, some Dominikes, some Augustines, some clemētines, some Iohānites, some Iesuities, some Scapucines, & I can not tell what: so that they wold be called, all things, rather than Christians. What other thing is this, then that Christ prophesied, I, ii. should

Wapiles combe with out their owne name obiect scismes to protectiō of dissenti on amongst papules.

Of their diuersion of hopes.

Of their diuersion of opinions & professions whereby to goe to heauen.

Mar. 13. 21.

Would come to passe in the latter dayes? Loe here is christ
 Loe there is Churche: So that al forsake him, the King and
 only Churche, and in euery corner, and Monastery, followe
 their own peculiar Sauour, and Churche. S Paule was grie-
 ued with the Corinthians, for that they were so distracted
 in factions, that some would say, we are Apollos followers
 other, we are Cephases: other, we are Paulus. What they
 said themselves Dominikes, Benedictines. &c. mighte
 wee not saye to them, as Paule sayd to the Cor. Is christ
 decided? Was Dominike crucified for you? was Francis
 or Benet crucified for you? that you chuse rather factionally
 to beare their names, then with all other name of christ?

1. Cor. 1. 12.

Stoppe
 in the deere
 of popes.

I will not stand to recite the Repugnancie, and contrarie-
 tie, w^{ch} the decrees of the Bishops of Roome, seeing that
 Placina their owne historiographer writeth, that their co-
 nstinal maner was, that one Bishop disanulld the decrees of
 the other. His wordes are these: *Magna fuit hac controuersia
 & pessimi exempli, cum post sepe seruata sit hac consuetudo, ut a
 priorum pontificum sequentes, aut infringere, aut omnino tollerent.*
 Great was this controuersie, and vnto very ill example
 when as alwayes after, this custome is continued, that
 those Popes which followe, doe euer eyther breake, ey-
 ther vtterly disanul the deeds of their predecessours.

The Schole-
 men are full
 of diuersitie
 of opinions.

The like he writeth in the life of Romanus of the differe[n-
 betweene the Popes. Loke Erasmus in his annotations,
 vpon the 7 Cor. Who is able to reckon by the infinite dis-
 agreences of the Scholemen, both against y^e maister of the
 Sentences, and among themselves, and that in matter
 of no small wayght. Do not al the scholars, almost in sum-
 mye points sweare from their maister, with this clause?
Hic Magister non tenetur. Heare, is not our Maister to be
 holden, and maintained.

Lib. 2. d.

25.

For originall
 Sinne.

The maister of y^e Sentences touching Original sin, saith y^e
 mans nature is by it so corrupted, that by the power of
 nature they can do no goodnes toward god: Extracted
 Scotus, Occo & other affirm y^e natural mans strength, is yet
 insufficient to overcome the power of sinne.

of the Bishop of Lincolne.

61

indifferent, and may apply, and prepare it selfe to receiue. The Paſſer of the Sacramentes, in the use of the Sacra-
mentes receiueſt *Opus operatum*, i. The deede of re-
ceauing, that it in it selfe, shoulde haue vertue to geue
grace, and requireth *Penitentiam & fidem*. Faith and re-
pentaunce, to be also in the Receauer, that shall haue
benefite by the sacrament. The other Scholcm̄, nor ex-
p̄ſſely, and plainly teache, that the Sacramentes, haue
power to sanctifie, *Ex opere operato, etiam sine bono motu u-*
ſentis. i. Even by their being receaued, and that without
any good inward motion of the Receauer. But they
doe not onely thus runne, from their Paſſer Lomberde,
but are foule fallen out also betweene themſelues, while
some will be called *Terminales*, some *Reales*, some *Nomin-*
ales, some *Formales*, some *Thomiſtes*, some *Scotiſtes*, some *O-*
camistes, and so forth a many more. This diuerſitie of pro-
feſſions, could not bee without great repugnancie, in opi-
nions. If I ſhould ſtaye in Examples, they be infinite, &
I ſhould holde you too long. A witneſſe of two of appo-
ued authoritie, for this, may ſerue. Roſſenſis againſt
Luther: This (ſaith he) I ſpeake for the Fathers, vvhose
iudgement I had rather follow, then the Schoolemens,
for that in this point, they bee repugnant one to the
other: Erasmus in his *Enchiridion* ſayth, *Si Turci, ut*
Chriſtum amplectantur Occam̄os, Durand̄os, Scot̄os, Gabr̄iel̄os,
aut Aluar̄os, propoſuerimus, quid cogitabunt? quid ſentiant?
ubi audierint ſpinolas illas argutias de inſtantibus de formati-
uibus, de quidditatibus? &c. Praſertim ubi viderint eos, de his
adeo non conuenire, ut frequenter uſq; ad pulcherr̄um, uſq; ad ex-
miſia, uſq; ad Sp̄ra, nonnunquam, uſq; ad pur̄iſſim̄m̄m̄ di-
gladientur. If wee to winne the Turkes, to embrace
Chriſt, ſhall offer or alleage vnto them, *Durand̄os, Scot̄os,*
Gabriel, Aluar̄os or any their followers, what wyll they
thinke? What will they gather, when they ſhall heare
theſe Sophiſticall and contentious ſubtilties, *De inſtan-*
tibus, de formatiuiſibus, de quidditatibus, &c. (Which are
altoge.

For the vertue
of the Sacra-
mentes.

Diuerſitie
of ſchools
of ſchoolmen
of ſchoolmen
of ſchoolmen

Diuerſitie
of ſchoolmen
which deni-
den them-
ſelues to
ſectes and
how hurtfull
that is to
chriſtianitie.
The bitter-
nelle of the
contention
amongſt the
ſchoolmen
papiſtes.

A.iii.

Cooper, T.

5685

altogether frivolous contentions, rather for wordes then matter? But especially when they shall see these men, in such sorte to disagree for these things, that often they strue, euen till they be pale withall, euen till they fall to chiding, euen till they spit one at an other, euen till they fall to blowes together. The like repugnancie, is betweene Thomas and sundrie other Diuines. For the Uniuerſitie of *Paris*, condemneth Thomas, in diuers articles, as manifestly erring, in the faith, as it may appeare in certaine additions, set to the end, of the maister of the sentences. I omit the contrarietie of Councells, by manifest decrees impugning one another. I omit the greuous contention betweene the Councell of *Basil*, & the Popes, struggling, which of them should haue the chiefe authoritie in the Church. I omit the repugnant opinions of Gerson, & sundry other Diuines, touching the same. I will not speake of the great stirre that was betweene the Uniuerſitie of *Paris*, and the Freers, for the whole state of their religion, and continued many yeeres, vntill the Popes highnesse, tooke the Freers into his tuition, against a great number of learned Diuines, that disputed, preached and wrote sharply against them. I will not speake either of the disagreeing betweene the Canonistes, & Scholemen, for sundry matters, as betweene the Monkes and Freers for the conception of our Lady. Duely I will in a word or two, put you in minde, of some of their chiefe champions, that euen in this age, euen in our dayes, euen in our remembrance, haue not onely differed, in some small pointes, but in chiefe and great articles, one writing against another. Yea, and I will note vnto you, the Fathers of one onely counsaile of *Tridente*, that thereby you may take taste, what agreement is betweene the residue, if their doinges should be lifted. Doth not Catharinus Archbishop of *Compsane* one of the Popes legates, and great Cardinalls, in rigour and fierce manner, impugne the iudgement of Dominicus a *Soto* a Spanishe Frier, of great credite, and one of the Emperours

Councelled
to disagree &
differ in opi-
nion.

Diuersitie of
opinion be-
tweene the
uniuersities
the Freers.

Of late dif-
ferences in
opinion a-
monge pa-
pistes.

your confelloys? & the same *Sato*, as sharply write against Catharinus? & that in no such small controuersies, (as in a trifle, touching apparel:) but *De Fidei hominis Christiani*, of the hope of a Christiā, Of predestinatio, of originall sinne of free will, &c. & belike ech part had his assistances: For one of their bookes, was printed in Rome, wth the allowance of the Bysshop and Cardinals, the other were printed at Antwerp *(cum privilegio Imperatoris)*, and the allowance of the Scholes of Louaine, Colone, & the p^{re}lates of *Flanders*. The same Catharinus, writeth as vehemently against Cardinall Caietanus, of famous memorie, & a great patrone of the Popes, to his dying day: but in hys woikes Katharinus, noteth, 200. pointes of doctrine, erronious, & (as he saith) heretical. That booke came forth after Caietanus was dead, or else, like it is, that he woulde haue done as much for Catharine as that commeth to. Like contention was betwene Catharinus, and Franciscus Torrensis, for y^e single life of Priests, and the residence of Bysshops: whiche thing Francis sayd, were appointed by Gods lawe, but Catharine earnestly defendeth the contrary. Who is of greater credite, in y^e Church of Rome, the Albertus Pighius? who hath moze stoutly, or wth moze maintenance of learning, defended that side? And yet in the weightie articles of Originall sinne, Iustification, and Free Grace, beside diuers other, Ruardus Tapper, Deane of Coleyne, in his, 2. Tome, doth namely & expressely write against him, & say, that hee was deceaued. Because the time doth now cut me so shorthe, I will here end this matter, as hauing giuen you, a sufficient triall, how the Patrones of the Sea of Rome, agree among themselves. And yet forsoothe, these are they, that synde so greates faulke, wth lacke of agreement betwene the Preachers of the Gospell, in these dayes, and vpon euery diuers woyle, in the interpretation of a sentence, will deuise the name of a sect among vs, onely of malice, onely to defame our doctrine, as Doctor Staphilus dealeth with vs in. *et.*

Where

Therefore when wee heare these lying and scanda-
lous reports, that the Teachers of the Gospel are licenti-
ous, seditious, & disagreeing among themselves; let vs con-
sider, that these are the blastes of malicious enemies, tenne
times moze offending, in the same things themselves. Let
vs remember, that the Gospel of Christ, is y true Rule of
perfect life, the pattern of obedience, and the assured bonde
of vnitie, peace, and concord, and therefore still say, with
S. Paule, I am not ashamed of the Gospel.

Rom. i. 16.

The 6. obie-
ction against
the gospell.
by.

That igno-
minie and
persecution
doth fol-
lowe it.

Last of all, they which depend wholly vpon the iudgement
of men, and estimation of the world, and are ashamed of the
Gospel, because of the Pulchritude, the power, the authori-
tic, and noble estate of them, that mislike the Gospel: They
see not onely losse of estimation, and contempt of the world,
but commonly persecution also, eyther partly annexed, or
alway imminent and at hand, to the preaching of the Gos-
pell. As it is well written, *Crux est comes Euangelij. i.* The
Crosse and persecution, is the companion of the Gos-
pell: so it is as truly proued on the other part, that *Sensus
carnis crucem execratur & fugit. i.* The vnderstanding of
the fleshe, detesteth and flyeth fro the Crosse. Where-
foze worldly men because they see, that the greater part do
hate the Gospel, That fewe Nobles, or great estates, doe
soundly fauour it, That they are disdayned, and had in con-
tempt, that puerly doe teache it, that there is continuall ex-
pectation of the Crosse of persecution, to lyght vpon it; for
this cause, I say, many doe shunne it, fewe doe embrace it,
all men, euerie howe, stande looking, what mutabilitie of
time, will bring vnto it. This causeth, that in the Uni-
uersities, many excellent, and goodly wittes, that myghte
bee singular ornaments to the Church, such, their stu-
dies, to Lawe, to Physicke, and to other purposes; and will
hardly, be brought to the study of Diuinitie, but in no wise
to followe the Ministerie. But I will not carrie longer
in this matter, althoughe I haue good matter, to viter in
it. The time doth abydge me, I will returne to my pur-
pose.

The cause of
few diuinitie
in vniuersi-
ties of the
best sorte of
witts.

pose. They that are ashamed of the Gospell, in respect of worldly disbayue, and trouble, do not sufficiently consider, that Christ in the midst of his owne persecution, and affliction, saide, that his kingdome was not of this world. yea, he sayde the world hated him, because he detected the wickednesse of the worlde. They therefore that will bee true followers of Christ, may not looke, to haue better intertainment in the world, than Christ had himselfe. If the world hate you (sayth Christ) you knowe that it hated mee before you. If yee were of the worlde, the worlde would surely loue, that is his owne. Because you are not of the world, but I haue chosen you out of the worlde, therefore doth the world hate you. The seruant is not about the maister, If they persecuted me, they will persecute you also. And all these things shall they doe for my names sake. And although wee be sure by Christes promise, that the worlde shall thus vse vs: Yet consider, how graciously and mercifully, he hath in these dayes dealt with his scattered flocke. Though Antichrist greene and gnashe his teeth at vs, Though the greatest powers of Europe, be bent against vs: yet, as he promised by his Prophet Esay: He hath giuen Kings, to be nursing Fathers, and Queens, to be nursing mothers. He hath raised to vs, our most gracious soueraigne, vnder whose protection (praise be to his name for it) we doe safely, and quietly, enioye the preaching of the Gospell: yea notwithstanding the threatnings, and in deuours of mighty aduersaries abroad, & some great enemies at home. And yet still doth she say, as I pray God she may long, & euer from hir heart say, *Non me pudet Euangelij*, &c. I am not ashamed of the Gospell. If any be so affected, that they thinke, the kingdome of Christ, and his Gospell, is but weake, and worthe contempte, because it is commonly tossed in danger, and trouble of the world, and hath Princes moze commonly against it, then wyth it, they are in that point much deceaued. For thereby, it may appeare, that it is preserved, & kept, by the mightie power

Answers
to the ob-
jection.

Joh. 15. 18.

How god
hath blessed
Englande
emen in this
late time of
the gospell.

That princes
do reuise the
gospel, that
is no cause
of discredit
vnto it.

R.,

of

The gospell
often sheweth,
when it is most re-
sisted.

God his
good prou-
idence is such
to his, that
they may
hope wel,
against any
force wherso-
euer.

of God, and not by the vncertaine, and brittle Favour of Princes, and worldly puissance: which then commonly faileth most sodainly, when it seemeth to men, to florish most gloriously, & to be in most high estate & dignitie. Looke in all the kingdomes of the earth, if it hath not bene so. But for the Church of God, and Professors of his truth, what a notable example is it of Diuine protection, that when the whole world perished with the Deluge, yet God in the midst of the waters, by the benefite of the Arke, preserved his chosen sorte of the house of Noah, from all daunger. Likewise afterward, Abraham and his posteritie, was safe euen in the midst of the *Cananites* their enemies. In *Egypt*, Gods people, although for the time oppressed, yet afterwarde myraculously were deliuered, to the terrour of all Princes, & bend their power against God. The same people, were afterward fedde from heauen in the Desert, when they despaired of foode, and nourishment, were planted in the land of Promise, in despite of all their Enemies, preserved from extream Ruine in great Chaunges, Troubles, and Banishments, that the Reliques myght remayne, whereof the Sauiour of the world Christ Iesu shoulde come. &c.

(. . .)

The



¶ Certaine Sermons vppon this

Texte of the Euangelist.

Beware of false Prophetes; that come to you in
sheepes clothing, but inwardly be rauening
Wolues, By their fruites you
shall knowe them.

Mat. 7. 15.



¶ Wee haue nothing (deere lye beloved,) more precious in this worlde, then the blessed Word of God, and his heauenly Doctrine taken out of it: so haue we not any kinde of persons, more woorthy to be loued and had in estimation, than those whom God sendeth to impart the same vnto vs. Agayne on the other side, as nothing is more perilous and pernicious to Gods people, than false and corrupt Doctrine, contrarie to Gods holy will reuealed in the scriptures: so is there no sort of men more to be shunned and taken heede of, than false teachers, whom Satan thrusteth into y^e church of God, to coyn up that precious Treasure & meane of our saluation. Wherefore our Lord and Sautour Christ, after that he had made that notable Sermon in the Point to his Disciples, and had set forth the true interpretation of the Lawe of God, giuen by *Moses*, and discovered the false Doctrine and hypocrisie of the Scribes & Pharisees, and had rightly instructed his hearers, in the true exercise of Almes, Prayer, Fasting, trust in God, and other woyses of charitie, not contented herewith, but knowing the malice of the Diuell, that would leaue nothing vndone, whereby all hys Disciples myght be seduced, from the truerth of his doctrine: In this place he carefully giueth them this forewarning, that they shoulde take heede of false Prophetes, that shoulde come to deceaue them, and as rauening Wolues to deuour their Soules. And first he describeth

Mat. 7. 15.
¶

R. ii.

them,

them, what they be, that they may the better take heede of them. Secondly he giueth a note, rule or marke, whereby they may moze easily be knowne. There was neuer time in which, this warning was moze necessarie, then in these our dayes, when so many diuers doctrines are spred, & defended, and the one repugnant vnto the other. The patrons of the Church of Rome say, that we be schismatikes, heretikes & false teachers, and therefore, doe they will the people to beware of vs. Again the professors of the Gospell charge them with the like, and say they are those false prophets, of

Description
of false
phets
cras-
mined.

Mat. 7. 15.

2. Cor. 11.
13. &c.

2. Thess. 1.
9. &c.

whome Christ giueth warning. Let vs first therefore examine the description, and after ward come to the rule whereby they may bee knowne: that all men may vnderstande to whether partie, both those things can be moze iustly, & aptly applyed. They shall come to you (saith Christ) in sheepes clothing, but inwardly, they are rauening Wolves. This descriptiō, is moze largely declared by S. Paul. Such false Apostles (saith he) are deceitfull workers, and transforme themselues into the Apostles of Christ, and no meruaile, for Sathan himselfe is transformed into an Angell of light: and therefore it is no great thing, though his ministers transforme theselues, as though, they were the ministers of righteousness, &c. And to the *Thessa.* The comming of Antichrist is by working of Sathan, with all power and signes, and lying wonders, and in all deceauablenes of righteousness. That which Christ uttereth by a figuratiue speache, (That they should come in sheepes clothing) that Saint Paule expoundeth, to be their transformyng of themselues, into the likenesse of Gods true ministers, in countenance of holinesse, & miraculous working, and great shewe of godlinesse, and yet in deede be hypocrites and rauening Wolves. But at this time it is necessarie, moze particularly to laye downe what those sheepes kinnes are, wherby these rauening Wolves do couer themselues, to deceaue the people of God.

S. Aug. writing vpon this Sermon of Christ, doth diligently
and

and carefully giue warning, that men in any wise shoulde learne to distinguish the sheepes cloathing, from those fruites that Christ heare speaketh of, Least, sayth he, the sheepes cloathing be taken for the fruites, and so men be deceaued: for many account as fruites those things that in deede doe appertayne to the sheepes clothing.

Distinction
to be made,
betweene the
Cloathing
& the fruites
of false pro-
phets.

And among sheepes cloathing, he there reckoneth fasting, praying, almes deedes, and outward holynesse of life. For when such thinges are done sincerely by Gods true Ministers, then are they the right clothing of his sheepe: But when false teachers doe put on the same, they are counterfayte clokes to deceiue the Simple. Whereby you may perceiue, that outward holynesse of life, is no sure token of true teachers. For if false teachers might not vse the same to winne the estimation of the people, Christ a little before woulde neuer haue blamed the Pharisees, for declaring their Fasting, their Praying, their Almes deedes, and other Righteousnesse beefore men, that they might be seene of them, and therefore he sayth, they haue their rewarde. But what shall we say? Because false teachers and the wicked seruantes of Sathan doe vse this outward shewe of holynesse, and godlye exercises, to induce men to their corrupt Doctrine, shall the true Ministers of Christ and preachers of his Gospell cast away the same? and shew in their life a dissolute and loose behauioure? God forbid.

The fytte
Sheepes
cloathing
wherewith
Wolues are
cladde.

Outward
holynesse,
no sure to-
ken of true
teachers.

Mat. 6. 2.

Sheepe you know, doe not hate their skinner, nor will cast them off, because Wolues and Lyons sometime are wrapped in the like: but they will for that cause bee more warpe and take better heede, that by the shew and reserblance of their skinner, they bee not deceaued, and offer themselves to be deuoured of the Wolues, that be couered with them.

Euē so the true Ministers of Gods holy word, wil not therefore deteste or cast from them, honest conuersation of life, and holy Christian exercises, because false Prophets abuse the same to deceaue men, and leade them into errour.

R. iii.

but

but rather, they will take the moze heede themselves, and call vpon other to doe the like, that they bee not mis-
carped to anye false Doctrine, with the saye counte-
naunce of their seuer and holy life. Although the Mini-
sters of Gods word, and Preachers of his Gospell, beeing
the cheefe and principall sheepe of his folde, ought alwaye
to haue on them the right cloathing of honest and Godlye
conuersation: yet that is no certayne or sure Token to
prooue epyther the Doctrine to be good, or the Preachers
to be true messengers of Christ, seeing that the false Pro-
phets and Teachers most commonly make greater shewe
thereof in the face of the Worlde, then the true Prea-
chers do. For Christ sayth of the Pharisees, (whiche were

Mat. 6. 16. *Wolues in shepes Skynnes,*) They doe all that they
maye be seene and praysed of men. Albeit a Wolfe
bee wrapped in a Lambes skinne, yet if a manne looke
circumspectly vpon him, he shall easily perceiue him to bee
a Counterseyte.

*A Wolfe in
a shepes
skynne is
disceyred by
his clawes.*

There is a prouerbe in y^e Latine tongue, y^e maketh much
to this purpose, *Ex unguibus Leonē. i.* By the clawes, you
shall espie a Lion, what garment soeuer he haue vpon him:
So these spirituall Wolues that Christ heare speaketh of
though they be couered with the cloathing of Christs true
shepe: yet if you looke vpon their clawes, you shal quickly
espye them what they are.

*The first
claw wherby
a Wolfe
is knowen,
is trust in
holinesse of
life.*

One of their clawes is *Confidence*, and *Trust in the holy-
nesse of their lyfe*: so that they doe thereby not only aduance
themselves, as iust before God and the worlde, but also in
cōparison of themselves contemne all other. Suche a claw
had the Pharisee that Christe speaketh of, Luke. 18. Who
in disdayne of the poore sinfull, but yet repentante Pub-
licane, maketh his vaunte in this manner. I thanke thee
O Lorde, that I am not as other men are, extorcioners,
vniust, adulterers, nor as this Publicane is, &c. Such be
those holy religious men, which in these dayes make their
vauntes, that they are not onely able, so farre to fulfill the

Luc. 18. 11.

lawe

Law of God, that they may be accounted righteous themselves: but also that they moreouer haue works of Supererogation, and merits, which may bee solde and applied to the benefite of other. This is knowne to bee the common Doctrine of the Church of Rome at this daye. But contrariwise the right Preacher that hath in deede the cloathing of the true sheepe of God, hath euer humblenesse before God and the world ioyned withal, and is so farre from disdaigne of other, that hee charitably considereth their weakenensse and infirmitie. Iohn the Baptist, a right and a true preacher, led a more Godly and seuerer life, than any of the Pharisees: and yet was he so farre from their confident and proude Spirit, that he esteemed himself not worthy, to vnloose the Latchet of Christs shoe, and wryth his Fynger poynted to the Lambe, that taketh awaye the sinne of the world. Another Clawe of these counterfayted Wolues, is a certayne peculier Holynesse, consisting in the obseruation of mens Traditions, of which commonly they make greater account, then they doe of the Commandments of God. Such they were whom Christ sharply repproueth Mat. 15. saying: You cast asyde the commandment of God, to establish your own ordinances, as he in the same place, largely proueth agaynst them.

Such they are, which account themselves holier then other, and aboue all other take to themselves, the goodly cloake of Religious men, because they liue after the rule of Benedicte, Francis, Dominick, Brigit, &c. or because they weare this or that fashion of Apparell, abstayne from this or that kinde of meates, obseruing the choyle of days, bow of single life, & a thousand other like Traditions of men, in comparison whereof, Gods commandments are finally amongst them esteemed.

The third Clawe, whereby these spiritual Wolues may be known, howsoeuer they be couered with goodly shew of holye life, is the Ende thereof, that is, that they doe not

Mat. 3. 4.

The seconde Clawe to know the Wolfe by, is the holynesse consisting in obseruation of mens traditions.

Mat. 15. 3.

The third Clawe is, the respect that the wolues haue more to their owne bellies then to the glory of god.

not exercise the same to the glozve of God, but to procure their owne benefite, to fill their owne bellies, & to deuoure the soules and goods of Gods people.

Mat. 23.

14.

Luk. 10.

47.

Ezec. 13. 2.

Ezec. 34. 2.

2. Pet. 2. 3.

1.

1. Tim. 3. 6

And of this deuouring, are they by Christ iustly called, rauening *Wolues*. Of this doeth Christ speake: Woe be to you scribes and Pharisees Hipocrites, that deuour widdowes howses, and that vnder the pretence of long prayers. For this, shall you be the more greuously punished. Such clawes of false Prophets are largely described by the prophet Ezech. Of the same speaketh Saint Peter. There shall bee, sayth hee, false Teachers among you, which priuily shal bring in damnable heresies &c. and through couetousnes, shal they with fained words, make marchandise of your soules, &c. The same is noted also by S. Paule, in way of Prophecie, (as S. Peter doth,) that such should come in the latter dayes in greate number: For of this sort, sayth he, are they which crepe into mens houses, and leade captiue simple women laden with sinne, and lead with diuerse lustes. Who seeth not in these Testimonies of the holy Scripture, those religious *Wolues* described, whiche in swarmes haue overwhelmed the face of the earth, and with great shewe and pretence of holinesse, and long prayer, haue sought (not the glozve of God,) but their owne inestimable wealth of the world? For by selling their Herits, their Prayers, their Masses, their Pardons, by Pilgrimages, by Purgatory, by absolutions, by dispensations, and a number of other deuises, they haue not onely deuoured an infinite number of Christian soules, but crepte into mens Testaments, and from wife and childzen, and kinsfolk, got into their clawes the Wealth and Riches of the world.

I would to God, this were not so notorioussly knowne, that it needed no further declaration or prooffe. Wherefore when you see this Angelicall, or Seraphicall shew of heauenly life, in these inclosed *Wolues*, haue not by and by their Doctrine in admiration, but looke carefullie vnto their

their clawes, least they crepe within you, ere you be ware. The second shepes cloathing, vnder which false Prophets do hide themselves, is Ordinary power and authoritie, Long Succession, and lawful calling to the Ministerie. And as I said before, of honest conuersation and Soly life, so I must saye of this, that it is and ought to bee, one of the bewtifull Dynamentes of Christs true sheepe, whiche they oughte not to make light account of, nor wythout it, to thruste themselves into the Dynisterpe of Gods true Doctrine, as the Anabaptistes, and other phanatical spirits do. For S. Paule saith, How shal they preach vnlesse they be sent. And agayne. No man vsurpeth this honor, vnlesse he be called thervnto of God, as Aaron was. If it should be lawfull for euerye man, to come into the office of preaching or ministering without ordinary calling, there would be brought into the Church, a maruelous confusion of all thinges, together with infinite Sects and Erroures. But vnder this sayde Title and bewtifull Garment, haue many Wolues and wicked Heretiks crept into the church, as after you shall perceiue.

And Christs warning in this place, principallie toucheth such: for he directeth his speeche agaynst the Scribes, Pharisses, and high Priestes, that then were in ordinary Succession, calling, and authoritie. And lykewise doth the spirite of God, in al the course of the scriptures, both of the old and new Testamēt. Moyses sayth, If there shall rise among you a Prophet or a Dreamer: *in medio tui*, sayth he, euen among you, or in the midst of you, he sayth not a straunger or Forrener, conming fro some other place, but among you. And Esay: His watchmen are blinde and know nothing. And a little after: Behold, their Sheapheards are voyd of vnderstanding, They are all gone, euery man after his owne way. And in Hieremie: In the Prophets of *Hierusalem*, I saw, abhominacion, &c. Filthinesse and vncleanes, is proceeded from the Prophets of *Hierusalem*, ouer the whole earth.

L.

And

The second
Shepes
cloathing
wherewith
Wolues doe
dis to couer
themselves.

Ro. 10. 15.
Eph. 5. 4.

Deut. 13. 4.

Esay. 56.
10.

Jer. 13. 14
15.

- Act. 50.6.** And agayne, My people is become a lost flocke, theirs Sheapheards haue deceived the, and made the to wander in the mountains, And *Ezek.* Her Priests haue perverted my law vnaduisedlye, and haue prophaned my Sanctuarie. You, sayth *Malachi*, to the Priests, haue gon out of the waye, and haue caused manye to fall by the lawe. Nothing can bee more playne, then that whiche
- Act. 10.19.** Paule speakeith to the Ministers of *Ephesus*, &c. I knowe this, sayth he, That after my departure, shall greuous Wolues enter in among you, not sparing the flock. Of your own selues shal men arise, speaking peruers things,
- 1. Jo. 2.19.** to draw disciples after them. And *Saint John*, From among vs they came, but they were not of vs. Yea, &c.
- 2. Thess. 1.** Paule sayeth, that Antechrist shoulde sitte, not among Heathen persons, or Infidels, but in *Templo Dei*, in the Church of God. Wherfore you may not maruell though we say that false prophets, & greuous wolues are hid vnder this sayre shepes cloathing of ordinary Authority, succession, and calling, for the spirite of God hath told vs, that it hath so bene, and shoulde so bee to the worldes ende.
- 4.** You may not therefore thinke that Ordinarie authoritie and calling, is a full and iust prooffe of good Doctrine or of true preachers. Wolues haue deuoured the flocke, vnder that cloathing: yea, suche they haue bene that haue most cruellie persecuted Gods good prophets, and the doctrine that they haue taught. Who persecuted Hieremie, and the other Prophets? were they not those that sayde
- 3. 7. 4.** *Templū domini, Templū domini*, i. The Tēple of the Lorde,
- Act. 18.18.** The Tēple of the Lord? And *Nūquid veritas discedet a Sacerdotibus*, i. Shal the truth depart frō the Priests? Were
- 3. Reg. 11.** it not they that stroke Micheas, and caused Hieremie to be cast into prison? Who were they that put Christ to deatch,
- 4.** and persecuted his Apostles? Doe not the Euangelistes, and Actes of the Apostles evidently declare it? Doe not Christe giue his Disciples warning, that it shoulde bee so?
- 3. 1. 16.1.** These things (sayth he) haue I spoken vnto you, that you may

Ordinary authoritie is no iust prooffe of true doctrine.

may not be offended, They shall excommunicate you out of their synagoges, & al for my names sake. Were it not they that had ordinary Calling & Succession that hadde Authority to excommunicate? Seing then by testimonie of the Scriptures we learne, y^t it hath alway bene so among the people of god, and the Scriptures witnes in way of Prophecie, that in the latter dayes it shoulde bee so: Why may not the faythfull people of God greately feare, that nowe also in our age, the false Prophettes bee hid vnder the cloake of Ordinary calling, and Succession? For this Cause, did God extraordinarily rayse, and set vp his true Prophets, which might sharply blame & reprove those false Pastors & Teachers, y^t did abuse this countenance of ordinary Succession & Authority, to deceaue Gods people, & carry the from the law of god to superstition & Idolatry. Which prophets of god, notwithstanding y^e ordinary calling & succession of the other, in many places do tearme them, Dumb Dogs, Idle sheapheards, deceauers, Lions, Wolves, Foxes, Murderers, &c. And for so doing, they which were in ordinary authority, did esteeme the as factious, seditious, stubbozne, obstinate & deceauers of y^e people. It hath pleased the mercifull prouidence of God, likewise in these latter days, extraordinarily to raise vp, & mightily to defend, certain learned men, and Godly preachers, which might reueale vnto y^e world, & earnestly reprove & confound the great & horrible corruptiō, both of doctrine & manners, y^e haue now these many yeares, ben brought into y^e church, & is sagot & fyre maintained by the, y^e challenge to themselves ordinary power & authority, which preachers haue had the very same intertainmēt at their hands, y^e the ancient Prophets had of y^e false prophets, priests, & Princes of y^e people. We must not therefore beleue, y^e he is a true minister of god & a deliuerer of sound Doctrine, y^e is furnished wth ordinary authority, & challengeth y^e cōmendacion of successiō & lawfull calling: for the wolves often times be couered, wth that clothing. And I wil note vnto you in this place, one claw,

L. ii.

whereby

The prophets extraordinarily set up by God, to reprove the abuses of their ordinary calling.

Clay. 54. 10. 82.

Under the
cloathing of
ordinarie ca-
ling, the
Wolfe is
descried by
his Claw of
crueltie and
sucking of
blood.

The mercie
of the Pro-
fessours of
the Gospell,
Compared
with the
cruelty of the
Church of
Roome.
The thynke
Sheepes
Shinne,
wherein the
Wolfe is
wayped.

whereby you shall not lightly sayle, to Discearne the greedy and greuous Wolfe, that is, Tyranny, crueltie, and blood: for the false Prophets are alwayes cruell and bloody. Take Example of the olde false Prophets, in the time of Esay, Ieremie, Micheas, Zacharie and other, and Chyriste himselve doeth note that Marke in them, in sundrye places of the Gospell. Howe bloodpye and cruell Eusebius, and the other Arians, and false Teachers were, toward Athanasius & other Godly, & catholike Bishops of that time, the ecclesiasticall Histories doe largely declare, & might be layde down in this place, if time would serue. But neuer was shewed more notable examples herof, then in these oure dayes by the Popes & their Prelates, which, to extinguishe y^e Gospell, & the true preachers, & professors therof, haue bene Trompets to moue Princes to war & murder, & by sword & fyre haue imbrued the whole earth, with the blood of Gods saintes and blessed martyrs. But contrariwise, the spirit of truth in the right preachers of God, is alway charitable, mild, & merciful: & so much as possible may be, with the safety of the church of Chyrist, detesting crueltie and blood. Let example bee taken hereof by the practise of all the primatiue church, for the space of five hundred yeares, and of all the professours of the gospell in these latter dayes, in comparison of the contrarie part. The third Lambes cloathing, wherewith false prophets seeke to couer and hyde themselves, is the goodlye name & title of y^e Holy, Apostolical, & Catholique church, wherewith they seeme gloriously to aduance & set forward themselves: as though that all their Doctrines, Traditions, & deuises of new worship, proceeded not fro themselves, but were established by the perpetual consent of y^e church, and allowed by the sentence and interpretation of the holy countailes, and ancient learned fathers, & Doctours, and yet whē it shalbe rightly & trulye examined, it is nothing so. In deede, cōsent of y^e church to true & goodly preachers, is not onely a goodlye and bewtifull Garment, but a moste necessarpe

necessarie Dynament, that men may not saigne and deuise
Doctrines, opinions and Phantasies of their owne heads:
but profess, belceue and teache, the consent of the true Ca-
tholike Church in that doctrine, that was first planted in
Paradise by God him selfe, and after renewed and conti-
nued by the Patriarches, and Prophetes, and so published
into the whole world, by Christ him selfe and his Apostles.
The summe whereof, is briefly contained in the articles
of our faith, teaching vs the vnestimable goodnesse of Al-
mightie God towarde vs, as well in making of the world,
as in redeeming mankind by the Incarnation and deathe
of his Sonne, &c. This faith and beliefe ought to be esta-
blished and conserued, by the consent of the Catholike
Church from the beginnyng. But it is of all Christian
heartes to be lamented, that most wicked and rauening
Wolues, vnder this cloake of the Churches Consent, do a-
buse the people of God, bring into the Church, and main-
taine straunge worshipping of God, and what soeuer they
haue newly deuised of themselves, without iust warrant of
the holy Scriptures: and contrarie to the manifest doctrine
of the Prophetes, Apostles, and auncient Fathers of the
Primitive Church. And by the authoritie of this Title of
the Church, doe persecute and feare men, from embracing
the reformation of the Gospell, and strue still, by violence
to keepe them in the blindness of ignorance, and error.
But for so much as I haue sufficiently, and at large in an-
other place, spoke against this Lambes clothing, and haue
taught men how by certayne Tokens to espie the same, I
will not stande longer vpon it at this time, but will referre
the reader hereof to the seconde Sermon, made vpon this
Text, the brieft some whereof was recited in this place.

The name of
the church
abused by the
wolves.

The last Lambes clothing, that I meane to note vnto
you at this time, is their Vaunting of myracles & won-
derous workes, that haue bene done for the confirmation,
of their doctrines & Ceremonies, which they haue brought
into the Church. For as Christ by myracles did confirme

The last clo-
thing wherein
the wolves
doe lurke.

False Miracles wrought
by false prophets to de-
ceive gods
people with-
all.

the true doctrine of the Gospel : so doe the Scriptures witnesse, that wicked teachers, & members of Antichristes schoole, shoulde vse the countenance of the same, to leade men into errour. For the Diuel both often, turne himselfe into an Angell of lycht, and wyl seeme to imitate the diuine power of God. That false Prophetes doe sometimes vse this clothing, to commend themselves and their profession : it is euident in many places of the Scriptures. Iannes and Iambres by this meanes resisted Moyses, and did harden the heartes of Pharaos and the Egyptians, against the messengers, and people of God. Simon Magus, & Elymas the Sojcerer, by such straunge working seduced many. Moyses giueth warning of such, and wylleth the people of God to take heede of them, saying: If there arise among you a Prophete, or a dreamer of dreames and giueth thee a signe or wonder, and the signe or wonder that he hath tolde thee come to passe, saying, Let vs goe after other Gods, &c. Thou shalt not harken to the wordes of that Prophete, for the Lord your God doth proue you, to knowe whether you loue him, with all your heart, &c. Christ himselfe sheweth, that they be not all by and by true Prophetes and ryght teachers, that haue power to worke Miracles: Many will say vnto mee in that day, Lorde, Lorde, haue not we in thy name prophesied? haue we not cast out Diuels in thy name? and by thy name haue done many great workes? But it followeth. Then I will professe vnto them, I neuer knew you, departe from mee all yee that worke iniquitie. Here we see, that with wickednesse and corrupt doctrine, may be toynd working of Miracles, and straunge doyngs. And agayne, our Sautour Propheying of the latter dayes, sayeth: Then if one saye vnto you, beholde heere is Christ, or there is Christ, beleue hym not: for there shall arise false Christes and false Prophetes, and shall shewe great Signes and wonders, in so muche (that if it were possible) the verie elect of God shoulde bee seduced,

Exod. 7.
8. 9.

Act. 13. 8.

Deu. 13. 1.
8c.

Mat. 7. 22.

Mat. 24.
23.

seduced, Beholde I haue giuen you warning before.
 And Saint Paule in lyke manner, giuynge vs warning of
 Antichrist and his false Prophets, sayth. Whose com-
 ming is after the working of Sathan, with all power & ^{2. Thess. 2.}
 signes, and lying wonders, and in all deceauablenesse
 of vnrighteousnesse, among them that perishe, because
 they receiued not the loue of the truth, that they might
 bee saued, And therefore God shall sende them strong
 delusions to beleue lyes, &c. Thys warnynge princi-
 pally toucheth vs, vpon whome the latter endes of the
 worlde hath lyghed, that wee shoulde carefullie take
 heede, that by Wonders and Miracles and Apparition
 of Spirites, wee bee not Seduced, eyther to false er-
 rour, or to refuse the trueth of the Gospell offered vnto
 vs. Christ giueth vs a speciall charge: Beware, saith Mat. 24.
 he; I haue tolde you of it before hand. Therefore if ^{25.}
 you doe not harken vnto him, but yeelde your sel-
 ues by suche meanes to be caried into Superstition, Er-
 rour and Idolatrie, the daunger shall bee the greater.
 And Saint Paule addeth a terrible threating: Be-
 cause they receyued not the loue of trueth, God shal ^{1. Thess. 2.}
 sende them stronge delusions, that they may beleue
 lyes, that all they myghte bee damned whiche beleue
 not the trueth, but had pleasure in vnrighteous-
 nesse. Let them looke therefore carefully to themselves,
 which, by suche Miracles, are Induced or conuyned
 to beleue the corrupte errours, of Pilgrimages and
 worshyping of Images, of praying to Saintes de-
 parted, of Purgatorie, of Palles and Trentalles, of
 praying and offering for the synnes of the Deade, and
 suche other infinite errours, as hath bene brought in
 to the Church by Monkes, Fryers, and other false
 Teachers of the Church of Rome.

It is a wonder to see the Deapes of such Miracles as
 of late yeres, haue bene put in wrytyng by Vincentius,

and a number of other like authoꝝ, so that to such as feare God, there is scant any greater Token, that Antichrist is come, and hath set a long time in the Church, then this is: That their doctrines are altogether confirmed, rather by such Myracles & Apparition of spirites, then by the scriptures and word of God. When the riche glutton, (as it is mentioned in the Euangelist,) desired of Abraham, that one myght rise from death to life, and warne hys byethen, that they came not to that place of torment, where he was:

Luc. 16. 29.

Abraham answered, They haue Moyses and the Prophetes, if they will not beleue them, they will not beleue, though one rise from death to life. Whereby the holpe Ghost doth signifie, that after the true doctrine of Christes Gospel first published, was throughtly confirmed, and beynge generally receaued, was put in wryting, and so remaineth as a perfect Testimonie of the worke of our redemption: that the prouidence of God, towarde the latter ende of the world woulde vse no moe Myracles, least he should thereby seeme, rather to Discredit the truth of his written word, than by such meanes conserue them. For whosoener wil not beleue the doctrine of truth, confirmed by the expresse and euident worde of God, will not beleue y^e same, though they saue a. 1000. myracles. Take example hereof by y^e Jewes, who continually called for Signes and Wonders, but when they had seene many, they neuer the sooner Beleued, but sclaundred the doings of Christ, and sayd, that he and his Apostles wrought by the power of Beelzebub, &c. Christians therefore must learne some Rule, wherby they may iudge false and deccitefull Myracles, done by the power of the Diuell, from them that bee done directly by the Worde of God in his Saintes. And this rule is the ende, wherunto myracles doe tend. Godly myracles bee alwayes shewed by God, to confirme the Diuine nature and office of Christ, in the worke of our redemption, and that he is the true and onely Messias and Sauour, or to iustifie and proue the doctrine of the Gospel

why god
doth not
now shewe
such mira-
cles as of old
he did, but
flatly restrai-
neth vs to
the written
word.

Mat. 12.

14.

The end
wherunto
godly mira-
cles do tend.

to bee good. According as Christ sayth, in the last of **Marke**: Go yee into the whole worlde, and preach the Gospell to euery creature, he that shall beleue and bee Baptised shall bee saued, but he that wyll not beleue, shall bee damned: and these tokens shall folowe them that beleue, In my name they shall cast out Diuells, and shall speake with newe tongues, and shall take away Serpentes, and if they drinke any euill thing, it shall neuer hurte them, they shall laye their hand vpon the sicke, and they shall recouer, &c. Those **Pyacles** then that bee done to this ende, to direct the people to acknowledge Christ to bee the only, full, and perfect redeemer of mankynde, and to embrace the doctrine of the Gospell, by the holie Scriptures confirmyng the same, are good, and goodly, and to bee esteemed true **Pyacles**. But contrariwise if they leade men from Christ, and directe them to put their trust of Saluation, & remission of sinnes, in any other name vnder Heauen, then Christ Iesu, or to beleue any other doctrine, than that which by Gods word is euidently confirmed, or to accept any other worshippe of God, than by hymselfe is appoynted, are false **Pyacles**, and delusions of the Diuel, wrought to deceiue men. Let vs therefore beware of these thinges, and looke into these myserable delusions; wherewith the Diuell and his Ministers haue bewitched the worlde, nowe these manye yeeres, by **Spyrites**, **Shottes**, **Goblins**, and many vaine Apparitions and saynges **Pyacles**, &c.

(. . .)

The

¶ The seconde Sermon vppon this
part of the Text.

Ex fructibus eorum cognoscetis eos.

By their fruites shall ye know
them.

Mat. 7. 16.



In this place we haue diligently to obserue the great difference, & chiefe our Saviour in this do- uing and Fatherly admo- nition, doth make betwene the clothing, & the fruites, By their fruites you shall know them, he saith not by their garments, or out- ward clothing: for wch that y false Prophets vse to colour & countenance,

Mat. 16.

all their crafts & deceiptes of corrupt doctrine. Now what these fruites be, whereby they are knowne, let vs consider by y similitude, or parable, y Christ here vseth, Do they, saith he, gather Grapes of Thornes, or figges of Thistles? Euery kinde of tree hath fruit, by which it is knowne to be good or bad. The Apple tree by the Apple, the Plumtree by the Plumme, &c. so euery trade, occupation, or state of lyfe hath certayne proper and peculiar workes, by which it is discerned either to be good or bad in it selfe, or differing from other. The Carpenter by right squaring & framing of his Tymber, the Mason by his buylding, &c. the Law- yer, by his Counsaile, the Physicion by his cure, is iudged skilfull or ignorant: even so is the Preacher or Prophet knowe by his doctrine, that proceedeth from him, which is the peculiar worke and fruit of his trade and occupation.

In

In all the olde Testament, God doth accuse the false Prophets to bee euill, because they deliuered vnto his people false doctrine, & corrupt worship, contrarie to his holy will and woide. Heare not, saith God by *Jeremie*, the wordes *Jer. 23. 16.* of the Prophets that prophesie vnto you & teach you vanitie, They speake the vision of their owne heart, and not out of the mouth of the Lord. And agayne, Howe *Uer. 16.* long doe the Prophetes delight to prophesie lyes, euen prophesying the deceit of their owne hart. And immediately after: Therefore beholde, I will come against the prophets that steale my word priuily, euery one fro his neighbour: behold I will come against those Prophets, that haue sweete tongues, & say, The Lord hath said it: I will come against the, that prophesie false dreames, and tell the out, & cause my people to erre by their lyes, & by their flatteries, & I sent thenor, nor commaunded the, like testimonies haue *Ezech. Hoseas, Malachi, & other.* But the places be manifold, wherein the spirit of God in his scriptures teacheth vs his lying, false doctrine & peruercting of his word of God, are the fruites of false prophets, wherby they may be knowen. Sathā himselfe the father & founder of all lying, & false teaching, vsed his same course in Paradise. For whē God had said vnto Adā our first father: In what houre soeuer thou shalt eate of the fruite of this tree, thou shalt die the death, The old craftie Serpēt seeking to seduce man fro God, sayde: Nay, you shall not die the death, but you shal be like vnto God. By which glose & false interpretatiō of Gods word, he pulled them cleane fro the obedience of Gods holy will & commandement, to their owne better ouerthrow & heauy iudgemēt. By his like falsehood he reptept Christ, to make him conceiue ouer great confidence of his prouidence of God toward him, Oh, said he, it is writtē, that he hath given his Angels charge ouer thee, that with their handes they maye saue thee, least at any time, thou shouldest dash thy foote against a stone. By like craft of lying, and by false dence peruercting his wordes

¶ ii.

of

Gen. 3. 4.

Gen. 3. 4.

Mat. 4. 6.

Psal. 91. 11.

12.

5685
Cooper, T.

How false
prophets are
discerned by
their fruits,
& chiefly by
their doctrine.
1. Ioh. 1.
22.

1. Ioh. 4.
1. &c.

Three pointes
of doctrine,
by false tea-
ching where-
of, the tea-
chers of the
church of
Rome, are
found to be
false pro-
phets.

of God, he from time, to time instructeth his messengers & false Prophets, to abuse and deceiue the Simple people of God, that bee not well taught by his holy spirite, howe to withstand them. But I will come neere vnto my purpose, & by some perticular example shew, how the worlde in these latter dayes hath ben, & in a great part yet, is deceaued by false Prophets, & how the same may be knowne, examined, & shunned. S. Ioh. in his first Epistle, sheweth vs a certaine rule, how we may know these fruites of false Prophetes, and in a manner distinctly telleth vs, what they are, and likewise the fruites of true Prophets: Who is a lier, sayth he, but he that denieth Iesus to bee Christ? he is Antichrist that denieth the father & the sonne. Whosoever denieth the Sonne, hath not the Father. And agayne, Dearly beloued, beleue not euerie spirit, but trie the spirites, whether they be of God or no. For many false Prophets are gone out into the world. By this you shall know the spirit of god. Euery spirit that cōfesseth Iesus Christ to haue come in the fleshe is of God. And enerie spirit, that denieth Iesus christ to haue cōe in the flesh, is not of God, & this is that (spirit) of Antichrist, of which you haue heard, that he should come, and now already is he in the world. By these wordes & some other, that S. Iohn in the same Epistle vsleth, I obserue thre sundry pointes of doctrine, touching the very ground of our saluation, by which he teacheth vs, to discerne true or false teachers. The first is, what Christ is in Person & Office, and what it is truly to confesse or denie Christ. The second why Christ came into the world, what benefites mankinde hath by it, and who it is that doth confesse the same, or denie it. The thirde howe, or by what meanes we are made partakers of those benefites, and how the fruite of the same is applied to vs. These brānches are not deuised by mee, They are layde downe distinctly, by Saint Iohn in this place, and they containe, as I haue sayde, the whole mystērie of our redemption and saluation by Christ, that you may

may not thinke. I purpose to rest vpon trifles, or matters of small moment, in triall of true Doctours and teachers. As touching the first, we may not thinke, that a straight knowledge & confession of Christ the sonne of God, and saluour of the World, is sufficiente: For the Diuels (sayeth *S James*) doe beleue, know, and tremble, yea Mahomet and the Turkes, after a sort, do acknowledge Christ. We must so know and confesse Christ, as S. Peter did, saying: Thou art that christ, the sonne of the living GOD. We must deeply pearce, or enter into y^e whole course of y^e scripture, and earnestly consider by what titles Christ is called, and in deede what hee is, both in person and Office. To confesse that Iesus is Christ the sonne of God, is as much as if you should say, I knowe, confesse, and beleue that Iesus boine of the blessed Virgine, is the blessed Seede, & the true Messias promised by God, by the mouth of all his Prophets, and the eternall and onely begotten sonne of God, that is, according to his person, very God, & very man, and by his office the true Christe, annointed of the Holy Ghoste, King of Kinges, Lord of Lordes, the Highe Bishoppe, and principall Sheapherd of oure soules, our Sauour, Redeemer, Mediatour, and Intercessour, the head Gouvernour, Ruler, Patrone, & Defendour of the Church. And we may not thinke y^e eternall providence & wisdom of God, wold prepare so precious, high, & vnestimable a Means, as to sed down his son, to take the forme of a seruant vpo him, in this vale of misery, to work only some parte of our saluation, and so but in part, to execute the office of a sauiour. Wherefore we must assuredly know & confesse, y^e Christ is al y^e is before spoken, wholly, and only, without any part attributed to other. For as Peter sayth: There is no other name giuen vnder heauen, wherby we shalbe saued, We must therfore beleue, that Christ is our only Redeemer, Mediatour, & Intercessour, y^e only head, ruler, gouernour & defendour of his church, y^e only high Bishop, chiefe sheapherd, maister & teacher of his flock.

They

The firste
pouint con-
cerning what
knowledge
of Christ we
ought to
haue, & how
we must con-
fesse him.
Iac. 2. 19.
Mat. 16.
16.

Christ onely
is all in all
vnto salua-
tion.
Ict. 4. 12.

They that beleue, confesse, & teach this, be true preachers, and are of God: they þ do not beleue, confesse, & teach this howsoeuer they doe countenance and set forth themselves, are false Prophets, & of the Diuel. For so sayth S. Iohn, **1. Ioh. 1. 22** Who is a lyar, but he that denieth Iesus to be christ, he is that Antechrist &c. Now þ professors & teachers of þ gospel in these latter dayes, as wel in this church of England, as other parts of þ world, do confesse, teach & preach in this manner: therefore they are true Preachers, and of God. Let all our doctrines be examined, & see whether they tend not to this end, þ Christ is our only, full, & perfect Redemer, Mediatour, & Intercessour, þ he is the only Head, Guide, & generall gouernour of his church: þ he is þ only high Bishop, maister, & teacher of his flock, & þ in these offices, none can without blasphemy be ioyned with him. And I doubt not but our verpe Aduersaries will say that this is true in vs, or at the least, they haue no likely pretence in truth, to saye the contrarpe. On the contrarpe parte, the Doctrines of the Church of Roome, are either manifestly repugnant to this confession, in sundery thinges, or greatly imparing or disgracing the same.

Falle prophets are they, that exhort in flat wordes Iesus to be Christ, or by indirect means, do go about to teach it; such are the teachers of the church of Rome.

Ioh. 14. 6.

Therefore their Preachers are false Prophets, and not of God, for not only doth he denie Iesus to be a hyllite, that grosely, in flat wordes so sayth, or he that playnly denieth christ to be the sonne of God, as Cerinthius & other ancient heretikes did: but he also that couertly, & vnder directly by false doctrines worketh the same, & by teaching other men to seke other Sauiozs, Mediatours, Intercessors, maisters, and directours to saluatiõ, besyde him that sayth, I am the way, the truth & the life, or which by instructing them otherwise in e hyllits Sacraments & other ordinañces, the he himself hath comãded & appointed. For profe þ the church of Roome doth this, first let this Doctrine bee examined, whereby they teach that the very Reall, and Naturall body of Christ, is in a thousand places at once, that is, in so many places as there are Olyes consecrated.

This

This Doctrine impeacheth the principall Article of oure
fayth, that christ of y blessed Virgine tooke flesh, and had a
very true and naturall body as we haue, whiche onely
excepted. It is the property of God only, to be in manye
places at once. As Christes body is now after his ascension
glorified, and is transformed to a greater bewty & bright-
nesse, so yet it remaineth a very true & substantiall body.
And to teach that th: body of Christ is in manye places, or
euery where, as his Deitie is, doeth make an open gaffe
to the Heresie of Abbot Eutiches, which taught y Christ
his humanitie, was swallowed vp with y Paetie of hys
Godhead, and so became a diuine thing. Furthermoze for y
poofoe of their errors in this Article, let their doctrine be
examined of the Popes Summarchie, wherby it is taught,
that he is the vniuersall Bishop, & generall Lord, Paister,
and Gouvernour of the whole catholike church, that he hath
authoritie to pardon sinnes, to deliuer Soules out of Pur-
gatory, to distribute the merites of Christ & of his Saines,
to dispence w the ordinances of Christ, to alter y institucions
and vse of his instruments, to coyne newe Articles of oure
Faith, of necessitie to be beleueed, cleane without any Au-
thoritie of Gods word, all which things are only in due tyte
and in truch to be attributed to Christ, and to none other,
as befoze I haue declared.

The second Article of doctrine is why Christe came in
fleshe, and what benefite mankind hath by it. When as
Gods iust wraath against sinne, committed by our fyist pa-
rentes was so greuous, that no Creature in Heauen or in
earth, was able in anye parte to appease the same, by the
vniuersall goodnesse of G D D, his onely and dearely
beloued sonne became a sacrifice to appease his wraath, and
displeasure, and to reconcile vs to his Father, and by his
death, passion, and resurrection procured for vs redemption
with his father, remission of sinne, righteousnes befoze god,
and eternall life in heauen. These be the Fruits, and be-
nefittes that we haue by Christs coming in fleshe.

The second
point of
doctrine is
why first pa-
rentes are
discerned
from true
teachers.

Here

Here againe, we haue to call to our remembrance, the note that is before spoken of, touching the highnes and excellencie of the meane of our saluation. For if the same, in part or in all, could haue bene wrought by any other creatures, in Heauen or earth, the wisdom of God, would neuer haue giuen his sonne to death, to procure the same benefites for vs.

But that he might declare how obvious, and displeasaunt Sinne was to God, he let vs by this meanes vnderstande, that the offence thereof could not be taken away, nor man kinde to him be reconciled, but onely by the blood of the immaculate Lambe, Christ Iesus his son. Good Christians must then assuredly perswade themselves, that they haue reconciliation with God, remission of sinne, iustification before God, sanctification of the holy Ghost, and the heritage of eternall life, by the excellencie and fullnesse of Christ his death, and passion only, and by nothing else. For as I haue sayde, Christ is the only full, and perfect meane of our saluation, as the whole course of the Scripture teacheth vs. Esay the Prophet, many yeares before Christ came in fleshe, signified thus much, and cryeth to all them that hunger and thirst after saluation, that they should come and receaue it. plentifully, and freepe of the mercy of God in Christe, and blameth them for seeking for saluation, and the satisfying of their hungry and thirstie soules, by any other meanes, then he, O (sayth he) all ye that thirst, come to the waters, and ye that haue no siluer, come, buy and eate, come, I say, bie Wine & Milke, without money. Wherefore do you lay out your siluer, for that that is no bread, & bestow your labor for that which doth not satisfie you, hearken dilligently vnto me, and eate that which is good, and let your soules delight in fatnesse, incline your eares, and come vnto me, heare, and your soule shall liue. &c. By these wordes I haue sayde, the Prophet calleth vs, to receaue the comfortable water, and sustenance of the Gospell, which offereth full

full saluation, and satisfiing of our hungry soules, freslye
by Christ, and sharpely rebuketh them, that leauing christ,
seeke after other meanes, by which in deepe their hungrie
despye of Remission, and Saluation, in anye parte
cannot be satisfiied: and for that cause hee sayeth, Their
Syluer is bestowed, and their Laboure spent in
vayne.

Christ himself, may seeme to expounde this prophete,
and apply vnto himselfe in playne wordes, that, whiche the
prophet beate, speaketh in a figuratiue & borrowed speech,
for he sayth, Whosoever thirsteth, let him come to mee. *Joh. 7. 37.*
and drinke. And agayne, Al ye that trauaile & be heauy *Matt. 11. 28*
laden, come vnto me, and I will refreshe you. The
Apostles do fully in their doctrine, iustifie y same. Peter
sayth, There is no saluation in any other. &c. Ney- *Act. 4. 12.*
ther is, there any other name giue vnder heauē, whereby
you shal be saued. &c. And S. Paule. It pleased the Fa- *Col. 1. 19.*
ther, that in him should all fulnesse dwell, and by him to
reconcile all thinges to himselfe, and to set at peace
through the blood of his Crosse, both the thinges in
earth, and the thinges in Heauen.

And again, in the same Epist. In whome are hidde all *Col. 3. 3.*
the Treasures of wisdom & knowledge, &c. in him
dwelleth all the fulnesse of the Godhead bodily, & you
are complete in him, which is the head of all principa-
tie. Marke that he sayth, We are complete in him, and
therefore neede we no other meanes of saluation. And this
our sweete Apostle S. John, who teacheth vs this triall of
spirits sayth: The blood of Christe Iesus the sonne of *1. Joh. 1. 7.*
God, doth cleanse vs from all sinne.

The same Apostle may seeme not onely, to haue
written by Epistle, but his whole Gospel also, to
this ende only and principallie, that Christians shoulde
vnderstand that Christ only, and no other thing or person,
is the meanes to bring to the people of God remission of
sinne, Iustification, Redemption, and all the benifices
and

and parts of our saluation. For in that gospel Christ is declared to be, the Lambe of god that taketh away the sin of the world; The fulnes of Gods grace, of whose fulnesse all we take part, The brasen Serpent that only healeth the sting of the olde Serpent Sathan, The Fountaine of liuing water, of which he that drinketh shall neuer thyrste, The bred of life, which he that eateth, shall neuer die, The true foode and drink of our soules, of which hee y eateth & drinketh, shall be sure to haue eternall life, The Lighte of the world, which only scattereth & disperceth the cloudes of ignorance and errour, & maketh vs to see the truth of God, and right way of Saluation, The good Sheapheard, that giueth his lyfe, for the benefite of his Sherpe; The onely Doore whereby we enter into the Church of GOD, and so into eternall Lyfe, The very Waye, Truth, and Lyfe, without which Waye, there is no walking to Heauen, but wading by wrong pathes vnto the Diuell, without which Truth, there is nothing but fallhood and errour: without which Life, there is nothing but death eternal, The true Vine, by which only as branches we surke the sweete, and liuing iuyce of Gods holy spirite; and without which, wee are hable to doe nothing, The onely giuer of the blessed comforter, that doth worke the peace of our Consciences, and direct vs into all truth: What good christi-an hart waying these things, doth not thereof conceaue vnestimable comfort, and moze quietnesse of conscience, then in all the heapes of mens deuises, which they haue imagined to purchase vs the fauour of GOD, and remission of sinne? Pea what faithfull minde after the vnderstanding and imbracing of this sweete Doctrine, doeth not deteste, as blasphemous and wicked, all such as directe vs to any other meane of Saluation, then the blood of Christ, onely? Wherefore the people of GOD muste bee well assured by this seconde rule of Saint Iohn, that not onely they are false Prophets, Molues, and of the spirit of Antichrist, that in grosse termes denie Christ to haue come in flesh,

Beste, but they also whiche will seeme constantely to confesse this Article to bee moste true, and yet in verpe deepe colourably, and as it were, under sheepes cloathing denie, impugne, and disgrace the causes, Fruite, Prosyte, and effectes thereof, by attributyng the same to other things, than vnto the Death and merites of Christ only.

Now whether the Teachers of the Church of Roome doe this or no, let such as haue the feare of god, and care of their saluation vnfaignedly consyder. They teach that Christe is not our onely Mediatour and intercessoure vnto God, or (if they say so in wordes) in effecte they denye it, when they asseyne that wee haue infinite others, that is, all the Sayntes in heauen, that be our Mediatours and Intercessours for vs to directe our prayers to the, or by them. They teach that Christes death is not a full satisfaction for the whole sinnes of the World, or if in wordes they will saye so, in Trueth they denye it, when they asseyne that Christe his bodye was offered vpon the Crosse, for the dette of Originall Sinne only, and that for oure other daylye Offences, it is offered in the Sacrifice of the Masse. Or when they asseyne as Gabriell Biell doeth, That althoughe Christe his Passion be the principall Merite, for which grace is gyuen, and the Kingdome of Heauen is opened, yet it is neuer the only and whole meritorious cause thereof, because there euer concurrerth with the merite of Christe some worke or merite of him that receiuoth the grace. They teach that we haue not remission of sins, & the fauor of god only by christ, but partly by the merites of Saynts, partly by our fasting, Almes deeedes, and other good workes; partly by pardons, by Pilgrimages, by Masses, by building of churches, erecting of chauntries, by holy water, and such other thinges.

Wherefore I may conclude euen by this rule, by whiche S. Iohna directeth vs to trye the spirits of preachers, whether they be of God or no, the teachers & maintainers of the

The doctrine of the church of Rome concerning the office & coming of christ in the flesh, is contrarye to the doctrine of S. Iohn, & therefore the teachers thereof are found to be false prophets. Blasphemous derogation to the merit of Christe.

Thoda
Venerab.
Sac. altar.

the Doctrine of the Church of Rome, are not such as Christian men ought to beleue, and giue credite vnto, but rather to beware of them, and take heede that they bee not seduced by them.

The third
point of doc-
trine, to trye
the teachers
whether they
be true or
false pro-
phets.

The thirde poynte of Doctrine is, how we may be partakers of Christe continuing in fleshe, and how the benefites thereof, are truely and rightly applied vnto vs. A doctrine surely no lesse needeful then the two former, for in bayne & to no purpose in respect of vs both Christ come in fleshe, and suffer death, if the benefites thereof be not applied to vs, and we made partakers of the same. Now what this I mean is,

1. Ioh. 1.

24.

1. Ioh. 1. 24. saying: Let that remain in you, that you haue herd fro the beginning. For if that remain in you, that you haue heard at the beginning, you also shall abide in the son, & in the father. What it is to abide in that, which they heard in the beginning, he afterward plainly expoundeth, that is, constantly & with sure saych, to beleue & promise of God in his Gospel, assuring vs of Salvation in Christes Sonnes. For this he writeth: Every one that is borne of God overcometh the world, & this is the victory that overcometh the world, eue our faith. Who is he that overcometh the world, but he that beleueth, that Iesus Christ is the sonne of god. And after. He that beleueth in the son of god, hath the witness in himself, he that beleueth not god hath made him a liar, becaus he beleued not in the witness of God, which he testified of his son. And this is the record, that God hath giuen vnto vs, eternal life, and this life is in his sonne. In these

Now we are
to apply the
benefites of
Christes com-
ming in fleshe
e uery man
vnto him
self.

words, we haue first that saluatio & eternall life is promise of God, & not a thing of vs deserued. Secondly & God the Father by his witness & promise, doth assure vs, that we shall be partakers thereof, for the merite of Christe his Sonne only. This life sayeth hee is in his Sonne. Lastly, that the meanes to be made partakers hereof, is assuredly to beleue the truth of GOD, promising this in his sonne.

of else by infidelitie wee make God a lyer , and leese our
 partes of his promise . Christ himselfe also beareth wit-
 nesse of the same Peanes to apprehend our saluation. So Job. 3. 16.
 God loued the world, that he gaue his onely begotten
 sonne; that whosoever doth beleeuue in him should not
 perishe, but haue eternall life, &c. And agayne, He that
 beleeueth in him is not condemned, but he that beleue-
 ueth not, is condemned alreadie, because he dothe not
 beleuee in the name of the sonne of God. And in the
 6. Chapter. This is the will of my Father that sent mee,
 that he that seeth the Sonne, & beleueueth in him, should
 haue eternall life. The full consent of the Prophets doth
 iustifie this Peane of our saluatiō. For as Peter sayth, To Job. 6. 40.
 this all the Prophetes beare witnessse, that through his
 name, all they which beleuee in him, shal receaue remis-
 sion of sinnes. The whole Church of Christ beareth wit-
 nesse to this, which in all his generall councells, doth teach
 euery true Christian to say, I beleuee that Iesus Christ
 descended from heauen for vs, and for our saluation,
 that he was made man, borne, suffered, died, rose againe,
 and was receaued into Heauen, &c. And all to this end,
 that by this Saviour we myght haue remission of sinne,
 Resurrection of the flesh, and euermlasting lyfe. All these
 things doth y^e Euāgelist, S. Iohn affirme in one little sen-
 tence: These things are written that you may beleuee, Job. 10. 32
 that Iesus Christ is the sonne of God, and that in be-
 leeuing, ye might haue life through his name. By these
 wordes wee are taught, why the Gospell is written and
 preached to men, that is, that they should beleuee, and iusti-
 fy God in his promise to be true. Secondly that by belie-
 uing, they should haue the fruites of Christs running in
 the flesh, and therefore saith and beleeue is the Peanes, to
 apply Christ and his benefices vnto vs. Thirdly, that wee
 haue life and saluation, ouerly by the mere mercie of God
 in Christ, and not by any merite of ourselves, or other me,
 by the dignitie and worthinesse of our selves, by our do-

Joh. 3.16.

Job. 6. 40.

Act. 10.43

Feb. 20. 31

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inges whatsoeuer, going befoze or comming after. This benefite therfore to applye Chyistes merites and frutes of hys Passion vnto vs, can not in any wyse bee imputed to any other workes or vertues, bee they neuer so excellent, but to sayth onely: and that not for the dignitie of saythe neyther, but for this cause onely, for that saythe respecteth no other thyng, but doth rest and staye it selfe, vpon the sure and unfallible promyse of God, groundred and founded on the grace and merite of Christ. This promyse doth saythe apprehende, as I haue sayde, and doth assure hymselfe to bee partaker of it, because Gods is true, and can not deceaue. And though our saythe sometime bee weake, and not so strong as it shoulde bee, yet wee maye not dispayre for this our weaknesse and infirmitie, but wee must comforte our selues wyth thys sweete promyse, that he which payde the pryce of our saluation, as the Prophete witnesseth, Doth not breake the brused reede, nor extinguishe smooking flaxe.

Esay. 41.3.

Mar. 9.24

Luc. 17.5.

Mat. 17.20

The Church of Rome impugneth the doctrine of apprehending & applying the benefite of Christ his merits by sayth: and therfore is seene to haue done false teachings.

Onely let vs saye wyth him in the Gospell, I belecue, but O Lorde helpe myne vnbelieve. And with the Apostles; O Lorde increase our Faith. For as, Christ saith, If wee haue sayth, no more than a graine of mustarde seede, we shall by it worke great things. This doctrine of apprehending the benefites of our saluation, and applying the frutes of Chyistes Incarnation, death & passion, by sayth onely, The patrons and teachers of the Church of Rome, haue most impugned. Their boyers thereof ring in euery mans eares, their bookes and wytings agaynst the same, lye open to all mens eyes, so that no man can doubt of it, wherein, their obstinate blindness doth more than in all other things, too plainly appeare. For whereas they bee great braggers of the generall consent of the vniuersall Church, and by countenance of it, will seeme to maintaine their other errours, and corrupt doctrine, yet they reiect this doctrine, that is witnessed by God the Father, confirmed by the Sonne, established in the hartes of the faithful,

by

by the holy Ghost, testified by all the Prophetes and Apostles, and acknowledged by the generall Consent of the whole Church in their beliefs, and ratified by the subscription of a great number of the auncient Fathers, and Catholike writers: yet, I say, they of the Church of Rome doe impugn it, and speake altogether most reprocchefully of faith, and wrongfully challenge the Preachers of the Gospell, that by this doctrine of our Iustification and saluation, by faith onely in the merite of Christes Passion, they doe disproue good woorkes, and leaue open a gappe to wickednesse and Loosenesse of lyfe. Which commeth to passe because they will not vnderstand what true Christiā faith is, nor why faith is sayd to iustifie vs before God, that is, because it apprehendeth the mercie of God in his promyse, assuring vs that we shall haue remission of sinne, saluation and eternall life, through the merite of Christes Passion onely. I neede not therfore to put you in minde what conclusion maye bee inferred vppon the premises, against the teachers of the Church of Rome, that is, that not the Preachers and professors of the Gospell, which teach this Article to the full, but they rather of the Church of Rome, are the false Prophetes that are couered with sheepes clothing, because the fruites of their doctrine do plainely proue them to be such. By this that I haue hitherto spoken, you may perceiue that wee doe not strue with the Church of Rome, nor separate our selues from it, for trifles and toyes of no weyght and value, but for matters of great importauice, touchyng the principall Articles of Christian faith, and the true meanes of our Saluation. For although Satan in these dayes dothe not so commonlye rayse vp his Instrumentes to impugn the Trinitie, the two natures of Christe, or the Diuinitie of the holpe Ghost, as he did in the Primitive Church: yet he is not Idle, but craftely turnyng himself into an Angel of light, by such as not onely professe themselves to be Christians, but take vppon them to bee the principall patrons and directors

Conclusion.

rectors of Chyistian faith, he disgraceth, and extenuateth the dignitie, and perfection of Chyistles merite and passion: he peruertereth the office of the holy Ghost, he abusereth the name & authoritie of the Catholike Church, and setteth vp an other Church, he altereth the principall doctrine of our beliese touching sayth in our Lord Iesus Chyist, and transffereth and almost byingeth to nothing, the truerth of our iustification, and the ende of our sayth. He chaungeth the Sacramentes, and byinging in a new sacrificyng worship, altereth the Institutions and ordinaunces of Chyist, flailly and plainly layde downe in his worde. Wherefore, (dearely beloued) I earnestly require all such, as haue care of their saluation, to remember Chyistles admonition that he gyueth in this place, when he saith: Beware of false

Mat. 7.15. Prophetes, that come to you in sheepes clothing. &c.

1

The first way to beware of them, is with earnest and hartie Prayer to call vpon God, that by his gracious benefite, and lyghtning of our heartes by his spirit, wee may know the false Prophetes, and by his prouidence he wil preserve vs from them, and sende out into his haruest faithfull and true labourers, and that he will by his goodnesse defende, strengthen, and maintaine the same, against all assaultes, that they may to his glorie perfoyme their worke, whereto he hath appoynted them. For so our Sauour Chyist wil-

Mat. 9.38.
Luc. 10.2.

leth vs, to cal vpon the Lord of the Haruest, that he would send forth plentiful stole of labourers, to bying in his Haruest.

2

The seconde way to beware of false Prophetes, is a diligent, and continual reading of the Scriptures of God, which as I haue said before, is y rule of true knowledge, and right doctrine.

Joh. 5.39.

Whereunto Chyist exhorteth, when he sayth: Search the Scriptures, for in them you thinke ye haue eternall lyfe. And they are they that testifie of me.

Act. 17.11.

And the *Thessalonians*, that did heare Paule at *Berrhea*, daily searched the Scriptures: whether things were so as

Aug.

Paule preached of mo. S. Augustine also doth exhort vs to the same by a very apt similitude: Euen as a Prince or gou-

uernour

neighbour in time of peace, maketh provision for armour, munition, and all warlike furniture, that when he is assaulted by his enemies, he may not be found vnprovided: so, saith he, is it necessary that al good Christians should diligently reade, & carefully hearken to the teaching of the word of God, and out of that storehouse, to furnish the felues with all spirituall furniture, against the assaults of Sathan, & his instruments, whether it be in matter of faith and Religion, or behaviour of life. For of all the spirituall armour, & S. Paul describeth, about all things he warneth to haue & Target of faith, & the sword of gods holy word, By & weapon only. you know & christ our saviour dyed back & Deuill, whē he indetoured, to seduce him by peruertering & scriptures of God. They therefore & forbid the people to reade & scriptures, & do hearken to gods word, are to be esteemed no better than traitors, & take frō the people of God their chief defence, & to leaue the open to & danger of their enemies. Or if men be not able to reade & scriptures them felues, in any wise as they haue care of their soules, let the learne to vnderstand & generall principles of Christian Religion in their Catechisme, that is the 10. Commandments, the articles of their beliefe, & right vse of the Sacraments, & the Lordes Prayer. And this must they learne, not as Parrots, to sound the words, but to vnderstand the truth of the matter. And then surely in gods assistance, may they be easily able to discerne the spirites of the Preacher, & collaterally to iudge of his doctrine: as I could by some particular examples declare vnto you, if the time would serue. But if men will be take themselves to the Colliers faith, that beleueued generally as the Church beleueued, and knowe not one word what the church did beleue, or ought to beleue, they shall by such wilfull ignorance, lay themselves open to false teachers; that shall come vnto them in sheeps clothing, and seeke nothing, but as rauening Wolves, to deuour their soules, &c.

Eph. 6. 16

Mat. 4. 6.

The thirde Sermon vppon this

part of the Texte.

By their fruites shall ye know
them. Mat. 7. 16.

The Church of Rome, and the
writers thereof doe interpret
these wordes, not of the fruites
of doctrine, as I haue done, but
of the fruites of godly and ho-
nest lyfe, and withall challenge
to themselues a singular holynesse
about the Preachers of
the Gospell in these dayes.
Who, as they saye, discourage
men from vertuous exercises of godly lyfe, and in their
sinne behauiour shew a dissolutenesse and loosenesse of life,
in that vice and wickednesse euer since the ryng of this
newe Gospell (as they call it,) hath increased among men.
And for this cause with they haue vs noted, to bee the false
Prophetes, that Christ willeth men heere to take heed of,
and say that we are knowne by our euill fruites. Where-
fore I thinke it most necessarie at this tyme, to pull these
Lambes cloathing from them, that the worlde, or at least
such as be not too much affectionate to them, may see how
lytle helpe they haue by this colour; eycher for themsel-
ues, or against vs. Neither doe I thinke, that there is any
sitter meanes to doe this, than to let men vnderstand by the
course of their owne histories, and other credible writers,
how great corruption of lyfe, and how foule vices haue ben
usually practised, not among common persons of the mea-
nest sort, but among the most holy and reuerend fathers of
the Church of Rome, the Popes themselues, that thereby
you may ghesse, what state of Religion hath most preua-
iled wryth them. For it can not bee, that that place can bee
the

The corrupt
lyues & foul
vices of the
fathers of
the church of
Rome deter-
red, in way of
answera to
those that ob-
iect the prea-
ching of the
gospell to
bycote cor-
rupt man-
ners in the
heares of
the same.

the state of true Religion and holynesse, whiche hath bene
 alway a sinke of most horrible and foule vices. And here
 I protest vnto you, that I will not speake of alleage anye
 thing of stomacke to aggrauate the matter, but as I finde
 it in trueth layde downe, in verie credible histories. And
 first to begynne with the most notable roote of the cor-
 ruption & Simoniacall ambition, in aspiring to that excee-
 dyng power, whiche this manye yeeres they haue usur-
 ped. About the yeere of our Lord. 600. Iohn, Patriarke of
 Constantinople, because that Citie was the Royall seat
 of the East Emperour, obtayned of Mauritius the Empe-
 rour, with intollerable pride to bee vniuersall Byshoppe,
 the head, and ruler of al other. Against whom Gregorie. 1.
 at þ time Bishop of Rome, did write very earnestly, & repro-
 ueth sharply his exceeding ambition, saying, þ whosoever
 doth so aspire, doth shew himself to be the forerunner of An-
 tichrist. And he calleth þ name of vniuersall Bishop, a new,
 a peruerse, a superstitious, a prophane, a foolish, a proude, &
 a wicked name, a name of errour, a name of singularitie, a
 name of vanitie, a name of Hypocrisie, a name of blasphe-
 mie. Notwithstanding Boniface. 3. þ next Pope of Rome,
 sauing one, to great suite obtained of þ wicked & traitterous
 Emperour Phocas, þ he & his successors might haue that
 name & Title of vniuersall Bishop and heade of the whole
 Church. This was the first open step of their monstrous &
 exceeding pride & ambition, which after warr by corruption
 & byberie, they continually followed, still heaping on wic-
 ked practizes euerie day more & more, as their owne histo-
 ries do witness. What shall I say of Constantius þ. 3.
 who being a lay man, by exceeding ambition, & with great
 hoile & fire obtained þ Popedom, & was after deprimed,
 cast in prison, & had his eyes pulled out. What shall I say of
 Formosus þ. 1. which by manifest byberie came to the Bi-
 shoppiche. I wil come to þ time, wherein their owne secreta-
 ries Platina and Scella Venetus openly cry out on them, þ
 is about the time of Benet the 9. repress after Christ.

Gregorie. 1.
 pope con-
 demneth the
 name of vni-
 uersal Bi-
 shop.

Ambition in
 pope Boni-
 face succed-
 ding Grego-
 rie next saue
 one.

D. ii.

Of

Of which time Stella Venerus sayth, *Omnis virtus, tam in capite quam in membris, ex hominis ignavia consumpta est*. All vertue as well in the head as in the members, by mens slouthfulnesse was vterly decayed. And Platina in the life of the same Byshop sayth, *Vbi cum ipsis opibus lasciuire cepit Ecclesia nullo principe clericorum flagitia coercere: peccandi mox licentia, nobis hac monstra ac portentosa peperit: A quibus ambitione & largitione hæc sedes occupata est*. After that the Church, in their great wealth, beganne to wax lasciuious and wanton, no Prince, no Magistrate repressing the enormities of the Clergie, straight way this libertie of sinning brought forth these prodigious, Monsters, who, through ambitio and briberie, possessed this seate and dignitie. What stirre was among them at that time for the Bishoppike, it may appeare by this, that within 9. yeeres well neare, were 9. Bishops. Boniface the 6. 25. dayes. Stephan the 6. one yeare, Romanus 3. monethes, Theodorus 20. dayes, Iohn the 10. 2. yeeres, Benedict the 4. 3. yeeres, Leo the 5. 40. dayes, Christophor 7. monethes, and at the length Sergius 7. yeeres. The charitie of these Bishops was as notable as their integritie. Stephan the 6. so deadly hated his predecessor Formosus, that he abrogated all his actes, tooke by his body, spoiled him of all Bishopplike dynaments, & cutting off his two forefingers, caused his body to be buried in a laymans buriall. Romanus that followed vsmailed the doings of Stephan, and confirmed all the Actes of Formosus. Likewise did Iohn the 10. But Sergius that not long after followed, caused the body of Formosus againe to be taken vp, after it had bene 8. yeeres buried, and setting it in the Bishops Stall cut of his head, & three fingers of his right hand, that Stephan had left, & cast his body into Tiber. This is witnessed by Platina in the life of Sergius, 3. & in *Lucipranda de gestis Imp. lib. 3. cap. 12.* I omit Iohn, 11. Benedict the 5. Iohn the 14. and diuers other that were about the same time. But perhaps some will thinke, that at other times there were all good Bishops: I wil

The popes
hated them
as to his pre-
decessor.

will passe therfore, to þe time of Siluester the 2. & his successours, vnto Gregory the 7. after þe pere of our Lord 1000. The most of which number, for the space of 80 yerres, came vnto the Bishoprick, epyther by Nicromancie, or by popsoning their predecesours, as Benno a Cardinall, þe wrote Hildebrande, (called Gregorie the seuench, his life, both witnesse. Which Treatise, he that will reade, shall finde such monstrous and wicked dealing, as is not read of Hethens or Pagans, in any prophane Histories. Of Gilbert called Syluester the seconde, and his Successours, this he sayth: *Post infelicē obitum Gilberti, certamen erat inter ipsius discipulos, dum quisq; anhelaret, ad rapiendum Papatum sibi. Sedit post eum octauus decimus Iohannes, & quinto mense Veneno suffocatus dicitur a suis. Huic successit nonus decimus Iohannes, & vix annum peregit, cui successit Sergius & sedit tribus annis.* After the vnfortunate death of Gilbert, there was strife among his scollers, so that euerye one of thenygreedilie laboured, to get the Popedome to himselfe. For after him sate Iohn the eighteene, and in the fist moneth, it is reported, hee was poisoned by his own companions. After him sate Iohn 19. and hee liued scarce a yere, After Iohn, succeded Sergius, and sate three yeres.

Of Gregory the 7. he sayth, that he by his meanes, had popsoned fire or eyght, to prepare the way for himselfe to be Bishop. Of whose wicked dealing toward the Emperoure, you shall heare more anon: but this at this present, I cannot omitte, that he suborned one to stand in the rooffe of the church, directly ouer the place where the Emperour vsed to say his Prayers, and from thence to caste downe a stone of great bignesse vpon the Emperour. But God preserued his Magistrate, and turned the plague vpon the worker of it: for he that should haue cast downe the stone, was bozne downe with the weight thereof, and byrled to death.

By what ambition and hybry Iohn the 18. came to
D.iii. that

Nicromancy
& popson,
steps to the
popedom.

The popes
treason
against the
Emperours.

that Sea, it is euident in Platina, who, for the same, & his other naughtie doinges, calleth him *Furem & Latronem*, Theefe and Robber. Syluester the 3. by like meanes of bribery & sojcery, was made Bishop, in whose life Platina sayth this: *Et in porsificatus deuenerat, ut qui plus largitione & ambitione, nō disco sanctitate vita & doctrina ualeret, is tūmmodo dignitatis gradu, bonis reiectis, obtineret, quē morē uirā nostrā tēpora non retinuisent, Sed hoc parum est, peiora, ni Deus auertat, visuri sumus.* The Bishoprick then was at that point, that he only which could do most by bribery & ambition, I do not say in holines of life & learning, (good men being cast of) attained to the degre of dignitie: whiche custome, I woulde to God were not to be seene in our time. But this is a small thing, wee shall see worfe dealings hereafter, vnlesse God turne it away. Otho Frisingensis & Godiridus viterbiensis, in this manner wyite, of the tragicall stirre and trouble of those days. While *Benedict*, say they, the 9 was bishop, Syluester the 3 & *Gregory* the 6, inuaded the same seate, & the 7 yeare of the reign of *Henrie* the 3, three Bishops occupied three seuerall seas in *Rome*, whereof rose an horrible scisme, & ech of them indeuoured, that he might not bee inferior to other in sedition, mischeiefe & wickednes. *Benedict* had his sea in y^e palaice of *Laterane*, the one of the other at *S. Peters*, the other at *S. Maryes* the greater. I am compelled with multitude to let passe the notable stir betwene *Cadulus* & *Alexander* y^e 2, which in a full battaile fought out y^e matter, in a place by *Rome* called *Prata Neronis*, wh diuers other more notable broiles thē y^e. I wil passe to two notable scisines y^e were caused by y^e ambitio of Popes, one about y^e yeare of our Lord 1159, & continued well neare 20 yeares after, y^e other about y^e yeare of our Lord 1378, & continued 39 yeares after ward. The former was betwene y^e proude tyrant *Alexander* the 3, & *Viclor*, *Paschale*, *Clement*, and *Innocent*, y^e successiuelly were set vp against him. The later betwene *Urban* the 6, & *Clement* the 7, & those that succeeded

The church
of Rome, a
monster ha-
ving 3. heads
at once.

The popes
trie it by the
eates, who
shaie heade.

succeeded each of them, as I haue sayd, by the space of 39.
 yerres, at which time the church of Rome mighte well bee
 called a monster with two heads. For the one of these Bi-
 shops had his Seat in Roome, the other at Auignon in
 Fraunce, and ech of these, of their Adherents were accoun-
 ted heads of the church. *Germany, Hungary, Englands, and* Christen-
Pannonia helde with Urbane, and were called Urbanists; doms tomes
Fraunce, Spaine, and Caxelaine followed Clement, and were by popish
 named Clementines, the one of these blessed Bishops cur- Salinas.
 sed & banned the other, calling him & his adherents Here-
 tikes, schismaticikes, & rebels. This you see y not only the
 ecclesiastical state, but also al the Realms of Christendom,
 besyde, by the ambition of these Bishops were brought to
 hatred, dissention, and horrible warres.

Neuer was there like canuassing & stir, for y attaining of
 any principallity, either one oꝝ other, as hath bene for the
 sea of Rome, as in part you nowe maye perceiue, and I
 could farre moze amplye declare vnto you, but that I feare
 I should weary you with hearing (as I am now with re-
 hearing) examples to the profe of the same. If any man
 thinke I speake of affection moze then truth is, let him ex-
 amine the Histories, and hee shall find, I haue not sayde
 so muche by a great deale, as iustly I maye affirme.

But what? was this onelye, the Vice that reigned
 in that holpe Sea of Roome? no truelye, their Hypoc-
 Crueltie, Couetousnesse, and vniust dealing, was muche
 moze horrible. I will not offend the chaste eares of ma-
 ny, with some other Vices, onelye I will touche a fewe
 Examples of these thinges I haue named. Was not
 this thinke you vcharitable, and cruell dealing amonge
 Prelates of the Church, not only by violence and armes,
 to depose their enemies, but to cast them in prison, to putte
 out their eyes, to pul of their noses, to samish the to death,
 & to cut of their heads and fingers? as they serued Con-
 stantinus the 2, Formosus the 1. Leo the 5. and diuers
 other. Such Tyrantes were Stephane p 6, Iohn the 13.
 Sergius

The popes
 whaydome
 passed ouer.

The crueltie
 of popes
 taxed.

Serglus the 3. John the 14. Boniface the 7. and a number moe.

Of John the 14. Platina writeth, that when the Emperour had subdued an enimie of the Bishops one Peter a notable man, and committed the same vnto his hande, to vse him as he thought good: This charitable Bishoppe, stript him starke naked, and hung him vp a whole daye, by the heare of the head. Afterward hee sette him on an Asse with his face backward, and the tayle of the Asse in hys hande, and so led him through the Citie, and they whipped him, and cast him into banishment. Calixt the second, vsed like crueltie toward Gregorie, that was chosen Bishoppe agaynst him, and in like despight brought him into Rome on a Camels back, wth his face toward the tayle, as Carcellanus, Platina, Stella, and Vincentius, do write. Wighte not these heades of the Church, haue learned charitie and mercie of the Pagā Licurgus, who as Plutarke writeth, was contented gently to remitte and pardon him, that in a seditious sturre, had put out his eye. Yea, might not Caligula, Nero, and Phalaris himselte haue the commendation of gentlenes, seing the Prelates of Religion, the heades of the Church, and the Vicars of Christ, doe passe them in crueltie? But they vsed not this only among themselves, or toward meane enimies; but toward Kinges & Princes, toward the head rulers of the earth, & those to whome by Gods lawe, they ought most humble obedience. I mean the moste worthy and noble Emperoures. After there had bene hatred a long time, betweene the Emperour Henrie the fourth, and Pope Gregorie the seuenth, & that wicked Tyrant (as Bennosayth) most vnjustly by sundrye meanes, had wrought him muche trouble: at the last, the good Emperoure, for sparing of Christian blood, willing to yeelde, and seeke meanes of Concorde, in a colde and sharpe winter, and moste daungerous passage, came with his wife and Childzen, to Carnusium, where the Bishop was, and there being wullwarde, and bare footed, came to the

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the gates of the Citie, & by the Bishops commaundment was kept out three dayes, in mosse sharpe cold weather, ere he coulde bee admitted, and then, at the intreatie of a Lady called Mathildis, the fourth day after was let into the Citie, and had his Pardon, but not before hee had sworne Obedience to the See of Rome, and mainteynance of the same, as Placina wryteth. And yet all would not serue in the ende, for the wicked Bishop did sette by 3. Rebels agaynst him, Rodulphe, Harman, & Egberte, all which by the iust iudgement of god, came to foule end. Rodulphe in battayle had his right arme cut of, and thereof died, crying out vpon the Bishoppes, that had incited him. Herman was slayne by a woman, casting downe a greate stone, from a Castle that he belleged. Egberte flying into a Mill, was taken and slayne.

Thus God preserved the good Emperour, maugre the malicious hart of the cruell Bishop. Of this Gregory the 7. Abbas Vrspergens in his Chronicle writeth thus, *Causat. Hildebrandum non à Deo electum, sed à se ipso fraude & pecunia intrusum, qui ecclesiasticum subuertit ordinem, Christiani imperij turbauit regnum, pacifico regi intendit mortem, periueros defendit, lites semit, discordias seminauit, & quicquid inter pie viuentes recte stare videbatur, concussit. i.* It is manifeste that Hildebrad was not chosen of God, but by himself intruded, through deceit and money. Who did ouerthrow ecclesiasticall order, troubled the kingdome of the Christian Empire, practised the death of the peaceable king, defended periured persons, planted strife, sowed discord, and ouerthrew all, whatsoeuer seemed to be well established, among those that led a godly life.

How cruelly & vniustly Alexander the 3. used the Noble Emperour Friderike, it is wonderful to read in Nauclerus, & Fancius. By misfortune being takē prisoner of the Venetians, this Emperoure for safetie of his Lyfe, was fayne to yeeld, and came to Venice, where the Bishop was, but coulde not obtain pardon, before he came to S. Markes

churche, and did prostrate himself on the ground before the Bishop, at which time with exceeding pride, he set his foote on the Emperours necke, & caused this Verse of the Psalter to be song, *Super aspidem & Basiliscum ambulabis; &c.* Thou shalt walke upon the Lion & the Adder, the yong Lion and the Dragon, shalt thou tread vnder thy feete. That verse & the spirit of god, ment of our Sauour christ, this proud Antechrist turned, to the aduancing of his owne glory, and repellling of Gods cheefe minister, to whom he had giue by lawfull means, & chiefe gouernment of & earth. I neede not put you in mind, that they admitted Kinges & Emperours, to go at their thyrapes as footemen. So did Charles the great, King Lewes of Fraunce, and King Henrie of Englands, both at one time. Yea, Adrian the fowerth, blamed Friderike the Emperoure, that coming on foote to meete him, he did stay the thyrap on the wrong syde, when hee lighted from his Horse. And at another time impudentlie blamed the same Emperoure, because in the Tyle of his Letters that hee did sende, hee did sette his owne name before the Popes.

The time wil not suffer me, to declare vnto you the intolerable pride and crueltie of Gregorie the 9. & Clemēt the 6. The one of & which after most despyghtful & cruel injuries, wold not be reconciled to Friderike the 5. before he had payde in way of penance one hundred and twenty thousand ounces of Gold, so deare is the friendship of these holy fathers. The other proposed to Lewes the Emperour such conditions, as no bond slaue wold haue bene contented to admit, that is, & he should come vnto him within thre dayes, forsake the title of Emperre, yeeld into his hands himself, his wife, his children, and all his goods, neuer to receiue any of them again, but at his pleasure. Lookc Abbas Vrspergē, & Hiero. Marius, & you shall see those things so set forth, as it wold cause any reasonable hart to abhorre the. I should hold you to long, if I should at large sette forth, theire vnjust dealing, in altering and transposing Kingdoms,

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doms, and continuall inuention to make all princes subiect to them. First, as touching the Empire, where the Emperour of *Constantinople*, had alway his Deputie in *Italie*, for the rule of the West part, the Bishops of Roome, by the ayde of the French Kinges, wrested oute the Emperours Deputies, and tourned that whole power to themselves. Afterward about the yeare of our Loyde 800. contrarie to all right, Leo made Charles the greates, his great Benefactour, Emperour of the west: and gaue occasion of most deadly warrs, betwene the Emperours of the East and of the West.

About y^e yeare of our Loyd 920 they again transferred the Emperie of the West from the French Kinges, among whome it had a good time remayned, vnto the *Germanes*; where, at this daye it yet continueth. But they vsed not this onely in the Emperie, but well neare in all the Principallities of *Christendome*. Did not Zacharie most inuiciously without any reasonable pretence, transference the Kingdome of *Fraunce* from Childerike and the stocke of *Clothes*, wherein it had from the beginning continued, vnto Pipine that had no right vnto it, and without any quarrell, discharged the French men of their othe of allegiance, sworn to their King Childerike being then aloue? Did not Adrian the first, vnmerticfully deliuer Bercha the widow of Charlemaine, & her two sonnes, heires of the Kingdome, in captiuitie to Charles, the yonger brother, y^e had no right vnto it, only because hee would not displease Charles, but winne him to be his friende, as his Father Pipine had bene? Howe they sette vp, and pulled downe Emperours at their pleasure, howe they altered the Title and righte of the Kingdome of *Arragon*, of *Naples*, of *Sicilie*, of *Englande*, *Hystories* doe largely declare.

Whensoever they did for any quarrell excommunicate a realme, their penance in absolution was euer, to paye a great summe of money to the Sea of Rome, & to make the

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king.

Conclusion
vpon al these
histories of
the popes
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kingdome feodable vnto the Bishop, wherein they sought to make all Realmes and Princes Vassals and slaues vnto them. Which was so fully brought to passe, in the time of Boniface the eighth, that he openly vaunted, that he had the full power of both Swordes, and all Kinges to haue their principalltie at his handes, and hee immediatlye of God, and this doctrine hath bene taught euer since by the maintainers of y^e sea. The time cutteth me of f^ro matter, y^e I haue to say in this point, I will gather therefore to a cōclusion of this part. Seeing the Popes theselues whom they count y^e pillars of their religion, y^e heads of y^e church, y^e Vicars of Christ, that are lead (as they saye) by the Holye Ghost, that cannot erre, that haue knowledge of truch, and interpretation of scripture in their handes, seeing I say, they are found & proued by their owne histories, to be in ambition so outragious, in vniust and wicked dealing so horrible, in pride and crueltie so detestable (I leaue their couetousnes, for that time doth exclude me) what shall we thinke of the inferiour sorte? shall we thinke that they did their duty, when the other nothing mynded it? Such as the Spring and Fountayne is, suche is the Water of the Streame, Such as the roote is, such is the Tree & branches, Such as the maister is, such are his Schollers, Suche as the head is, such are the members. If the Spring be corrupt, the Roote putrified, the Payster wicked, the head greuously diseased: we must needes haue naughtye streames, putrified Braunches, niching Schollers, and sicke members of the body.

The holpest of that sorte, were men that were couered vnder the Lambe skinnes of Fasting, praying, and forsaaking of the world, and yet Under these Titles had they gotte them the riches of the world, and their liues were so notable, that in the common voyce of men, there was no ill tale, but a Freere, or a Religious manne, was at the one end of it.

Now as touching that the aduersaries, obiect against vs
loosenelle

loosenesse of manners and dissolute life, and with eger spiri-
tuous erie, that since our doctrine hath begun in the worlde,
nothing hath increased but falshood, craft, deceit, periu-
rie, hatred, malice, strife, contention, sedition, warre, and
murder: lecherie, wantonnesse, uncleaneuesse, sectes, diui-
sions, and all mischief, and trouble. Oh, (dearely beloued)
this is a greuous and heauy accusation, that whereas by
Gods singular benefite, the doctrine of repentance, remissi-
on of sinnes, and newnesse of life is taught among vs, more
distinctly, more truly and sincerely; than euer it was be-
foze, yet that godlynesse of lyfe, and honest conuersation
should not followe: This surely should be an heauie coyle
to our hartes, if we be true Christians, and in deede fauour
the Gospell. For although this slanderous accusation hath
euer followed the Gospell, euen in Christes owne tyme,
and at this daye (God be praised) is not so iust and true, as
our aduersaries would haue it seeme to be: Yet wee must
confesse before the face of God and his Angels, and before
all the Sainthes and Creatures of God, both in heaue and
earth, that the doctrine of the Gospell, hath not brought
forth the suche frutes of godlye conuersation as it shoulde
haue done, and that the blessed seede of his heauenly worde,
throughe the barraine groundes of our corrupt hartes, hath
not so prospered, as our duties require, that it shoulde haue
done. For in deede the most part (we confesse) remaine in
deepe securitie, ouerwhelmed with the corruption of this
lyfe and pleasures of the worlde. Neither can we denie, that
with manys, this wholesome doctrine hath not onely, not
brought forth conuenient frutes: but is vsed as a cloake of
licentiousnesse and dissolute libertie, and as a meanes to
spoyle the goods & patrimonie of the Church, which they
seeke wholly to imploy, to the painpering of their owne
pleasures, & not to the furtherance of Gods seruice. Where-
fore in the feare of God I exhort you, that you will conti-
nually, and earnestly call vpon him in your hartie prayers,
that by the grace of his holy spirit, he will mollifie mens

Not the gos-
pell, but our
corrupt na-
ture is the
cause, why
our frutes
at these dayes
are no better.

The gospell
will spoken
of, because of
such as reli-
giously
professe and
doe not liue
after it.

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hartes,

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hartes, and make them good grounde; and beate into theſe remembraunce, that whatſoever colour they caſt upon themſelves, by profeſſion of the Goſpell; yet by the teſtimonie of their owne conſciences, they are convinced within themſelves, and by their ſuites, declare unto the worlde openly, that they are not good trees, but ſuch as ſhall bee cut downe and caſt into the fire: That by the laſt iudgement of G O D, if they repent not, they heape vnto themſelves, the laſt wrath and diſpleaſure of G O D, not onely by plagues and puniſhmentes in this lyfe, but alſo eternally in hell, wth the Diuell and his Angells: That by theſe wicked example they offende other, and cyther leade them into lyke euill doynge, or ſo cauſe them to bee grieued in conſcience wth the ſight of their euill lyfe, that for the ſame they miſlike the Goſpell, & reuolte from it, and therefore that God will require the blood of ſuche at their handes, and in the daye of iudgement wll make it more tollerable for Sodome and Gomorrah then for them. Finally that by this meanes they open the mouthes of the enemies to blaſpheme the Goſpell, ſo that the worſe of gods arneth is by them yll ſpoken of amonge the Gentiles. As this admonition toucheth all ſtates of men, ſo principally and moſt nyghly it toucheth Noble men and Gentlemen, and ſuche as be in high eſtate, becauſe their doynge are moſt ſcene, and of moſt men followed. Yea Sathean wll bee more diligent, and hath more meanes to aſſaule them, than any other, becauſe hee knoweth the fall and overthrowe of one ſuche by example and imitation, dothe drawe downe a great number of other. For the inferiours thinke that lawfull and well done, that they ſee practiſed of theſe ſuperiours and betters. The great perſonages therefore offende dubble, firſt in the yll it ſelfe, and ſecondly in the yll example, wherewith they corrupt other. Wherefore (dearely beloved) let both them and vs, carefully conſider theſe things followyng, that G O D hath performed the othe of our deliuerance, and by the blood of his ſonne raiſed

somed, vs from our sinnes; not that wee should continue in the same, but that we should serue him, in holinesse & righte-
ousnesse all the dayes of our life. That in our Baptisme we bound our selues, and conenaunted with God to forsake the Diuell, and all his workes: That wee be the worke of God, framed in Christ Iesu to these good workes, that he hath prepared for vs to walke in. That wee are by Christ made the children of God, and therefore that we should bee perfect in al goodnesse, as our father in heauen is perfect, & holpe as he is holy, that hath called vs. That wee bee the children of light, and therefore should detest the workes of darknesse: That we are of the household of God, and Citizens together with his Saintes, and therefore that our conuersation should be heauenly, and in heauen, as S. Paule saith, *Conuersatio nostra in calis est.* Our conuersation is in heauen. That wee be now the light of the worlde, and therefore our vertues and good workes, shoulde shyne before men, that they seeing the same maye glorifie God our father that is in heauen: That wee are the Souldiers of Christ, and therefore ought to stande valiauntlye against all the assaultes of the Diuell, the worlde, and the flesh, to the ende that when wee haue manfully ended our lyfe, wee maye receaue that immortall crowne of glory, which he hath layde by, not for vs onely, but for all them that loue his comming. These thinges (dearly beloued) shoulde sufficiently moue vs to professe the Gospel, to remembre our duties toward God in honest conuersation, & be as sharpe spurres vnto vs, to quick vs forward to repentance: especially such, as hitherto by wanting of their dutie, haue bene stumbling blocks to other. But although the blessed doctrine of the Gospell be despised of many, which makinge therewith haue brought forth, either very small fruits or none at al, but haue to their owne condemnation; and heauy iudgement wated worse the before: yet y same heauy & earth, before who we confesse & acknowledge our faultes, can testifie, that there bee many goodly harvests, in whom it maye be gathered.

The preachers of the gospel exhort to holy lyfe & goodnesse, as well in workes as in profession. Eph. 2.10.

Mat. 5.48. 1. Pet. 1.16. 1. Luc. 1.75. 1. Luc. 11.44. Eph. 5.8. Eph. 2.19.

1. Pet. 3.20. 1. Mat. 5.14. 1. 1. Pet. 1.16. 1. 1. Joh. 2.9. 1. Mat. 5.16.

1. Tim. 4.8.

The preachers of the gospel not altogether can testifie, that there bee many goodly harvests, in whom it maye be gathered.

hath.

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hath wrought very good and plentifull frutes, and of vniuersall hardes made verie sober persons, of dissolute Lecherers chaste and godly spouses, of couetous chymozantes, liberall distributors to the poore, of blasphemous swearers, reuerent rememberers of the name of God, of ruffinlye worldlings, diligent seruantes in the house of God. Finally of such as haue bene giuen ouer, to the lust of the worlde and the flesh, it hath made persons so utterly mortified, as for Christ and his Gospell, they continue friendship, goods, landes, yse, and all that this worlde giueth, though it seeme to the indgement of men neuer so precious. Therefore the worde of God, among vs hath not wanted his frutes, although not so plentifull as good heartes hath wished, and yet I doubt not, but that there bee many, that the worlde hath not commonly setne, nor is able to iudge of. For he that in the corrupt state of the Israelites, was able to reuerue vnto himselfe, 7000. that neuer bowed their knee to the Image of Baal: hath in these dayes giuen lust frutes to the preaching of the Gospell, though the multitude of the wicked do ouer shadow them, that in the iudgement of men they be not seene. As the Raine commeth downe, sayth God in *Esay*, and the Snowe from heauen, and returneth not againe, but watereth the earth, and maketh it to bring forth and budde, that it maye giue seeds to the sower, and bread to him that eateth, so shall my worde be, that goeth out of my mouth: it shall not returne vnto mee void, but shall accomplish that which is my wil, and it shall prosper in the thing whereto I haue sent it. Though I aduersaries of the truth, bitterly and virulently accuse our doctrine and yse, yet (in the feare of God I speake it, and to his name bee praise for it) all the aduersaries that we haue, beside their owne sclanderous and infamous libels, will neuer be able, by any iust testimonie to proue, the fourtieth part of those wicked vices to be found, among the chiefe Preachers, and professors of the Gospell, that the whole worlde seeth, and witnesseth to bee in themselves.

3. Reg. 19.
18.

Esa. 55. 10

The godli-
nesse of the
preachers of
the gospel,
compared
with that of
the prelates
of Rome.

fetures. These fruites I dare iustitie, hath followed the
 Gospell, since the first preaching thereof, in these latter
 dayes: That the Scriptures and holy word of G D D, ^{what fruites}
 hath beene made knowne to the people, in their moches ^{have folowed}
 tongue, whereby they myght the better vnderstand, they ^{the preaching}
 duetie towarde God and their neighbour, whiche before ^{of the gospell.}
 wickedlye, and vngodlye, and to the great daunger of in-
 finite Soules, with feare and tyrannie was kepte from
 them. That the principles of Chyistian sayth, are farre
 more diligentely taught then before tyme they were, so
 that verie Babes haue some sence of G D D, and are a-
 ble tollerablye in most places, to peeble an accompt of their
 saythe, whiche before hearde of nothing, but of Guy of
 Warwick, Beuis of Hampton, and suche other vayne fa-
 bles. That Schooles are better looked vnto, then they
 haue bene, and y thereby the knowlege of the tongues,
 and all other good literature, hath more flourishen, than
 euer they dyd these manye hundred yeres, and by that
 meanes it is come to passe, that the Texte of the Scrip-
 tures is nowe better vnderstanded, than euer it was in
 anye age. That sundrie poyntes of doctrine bee resour-
 med, without which, men cannot possiblye haue anye
 true sence of Chyistianitie: as the doctrine of Originall
 Sinne, of the Lawe and the Gospell, of Repentaunce,
 of Faythe, of Hope and Charitie, whiche before were
 maruapoullye corrupted, and wrapped in darkenelle and
 errour, Principally, the wholesome doctrine of the grace
 and merite of Chyist, of Remission of Sinnes, of eternall
 lyfe, receyued by sayth in Chyist, and Sealed and con-
 firmes by his Sacramentes, both in these dayes hyng
 vnestimable comforte to troubled consciences, as well at
 all other tymes, as chiefly at the house of deaeth, when
 Sathan most seeketh to shake mennes consciences wyth
 desperation. The sence hereof the goodlesse Epicures
 and secure Hypocrites haue not, but suche as feare God,
 and

and haue any touche of conscience, conuert exceeding com-
forte thereby. When in these dayes alsa are better in-
structed to praye, and call hypon the name of God; and
in deede doe the same more sincerely, because they under-
stande what they speake; whereas before, when they
were taught to praye in a straunge tongue, it coulde not
possibly bee, that their heartes, and lippes coulde goe
together, which of al other, was a most miserable seducing
of the people, and as it were a mocking of God and his ser-
uice, and a singular instrument of the Diuell, to keepe the
people in error and blindness.

Lastye (as I haue sayd) reformation of manners
and lyfe, in bette maner hath bene wrought, and I doubt
not but a great deale of euill, in these miserable and cor-
rupte latter dayes, restrayned by the sincere preaching
of the Gospell; and earnest calling of men to repentance,
whiche otherwyle surely, according to the infection of
this tyme, woulde haue broken out to greater corruption
of mannes lyfe. These frutes, and a number synnephyl-
des, although the aduersaryes wyl not acknowledge; I trust
suche as feare G O D, and wyl but indifferently iudge
of thinges, can not choos but perceiue, and wyl com-
forte confesse to bee true. Thus haue you hearde, that
externall shewe of honest lyfe, ordinarie calling and suc-
cession, the Tytle and Name of the Catholike Church,
the vyle and working of Pyacles, bee in deede the clo-
thing of Christs true sheepe, but yet, that rauening Mol-
ues oftentymes hyde themselves vnder them, to deceaue
Gods people. You haue hearde that the frutes, whereby
falle Prophetes are discerned and knownen, to corruption
of doctrine, and teaching of errors and lyes. And you
haue hearde it euidently proued; as well by the testimo-
nie of Saint Iohn, as other partes of the Scripture, that
those frutes haue bene in the Church of Rome; and now
among vs, whiche submitt all our doctrines to the touch-
stone.

stone of Gods holpe woꝛke. Lastly, you haue hearde by
comparisō, that the good frutes of goodly life and detelling
of sinne, hath moze prospered among the professōrs of the
Gospell, than among the patrones of the Church of
Rome. The Lorde graunt vs the grace of his holpe
spirite, that to his gloꝛie, vice and wicked-
nesse may dāply bee moze repressed, and
vertue and honestie moze ad-
uanced, A-

men.

(.)

Q.ii.

Ger-



¶ Certaine Sermons made vppon

this Text, 1. Cor. 10. 1. &c.

Moreouer brethren I would not, that you should be ignorant, that al our fathers were vnder the cloude, and all passed through the Sea, and were all Baptized vnto Moses in the cloude, and in the Sea, and did all eate of the same spirituall meate, and all drunke of the same spirituall drinke, for they dranke of the spirituall Rocke, that followed them, and the Rocke was Christ. But with manye of them God was not pleased, &c.



Saint Paul (dearely beloued) from the beginnyng of this Epistle, blamed the *Corinthians*, for sundry faultes, and corruptions among them: As that they had factions and dissensions, one parte against another, that they more esteemed in their Preachers, eloquence of speeche, then the simplicitie of Christ crucified, that they made small accompt of him, in comparison of some other corrupt teachers, that they suffered incest among them unpunished: that they resorted to Idolatrous feasts with the heathen, and did eate of those things that were offered to Diuels, contrary to the sinceritie of true Christians. Now because men are very prone, to flatter their owne mindes by vaine pretences, and to feede themselves in euill doing, he preuenteth an obiection of excuse, & happily they might make for themselves. For they might haue said: Sir, we beare y name of Christ, and bee Christians, wee haue his Gospell among vs, and vse hys Sacramentes, whereby his merite is sealed in vs. Therefore wee are sure, that wee are in the fauour of God, and that his displeasure and plague, shal not lyght vpon vs. &c.

Obiection
that the Co-
rinthians
might be
prevented.

To this S. Paule answereth, that this trust and secure confidence in the profession of Chriftianitie; and vse of the Sacramentes, is but vayne, vnlesse they appoyne & make good their sayth, and outward profession of Chrift, wth the exercise of honest lyfe, and Godly conuersation. This he constrymeth by comparisson of the Israelites. The people of Israel, (sayth S. Paule,) were the chosen people of God, they had his law and Ceremonies among them: yea, they had promise of saluation, by the same blessed seede that we haue, they did vse in effect the same Sacramentes that we doe, they were baptised in the Cloude, and in the Sea, they did eate of the same spirituall meate that we doe, they did drinke of the same spirituall drinke, that we drinke of, for the Rock that they dranke of, was Chrift. And yet many of them, by Gods heauy hand, perished in the wilderness. And if you looke into the cause, you shall fynde it to be nothing else, but for that they were inclinable & proane to the corruption of Idolatrie, that they were giuen to fornication and uncleannesse, that they tempted Chrift, and murmured against God, and committed other like naughtinesse against the will of God &c.

Seeing it is so, you may be sure that God is no changing, but will deale in the same manner with you now, as he did with his people before time. Now for so much as S. Pauls reason doth principallie stand vpon the vse of the Sacramentes, and that the people in those dayes, were more skillfull and better taughte the effecte, nature, and strength of a Sacrament, then in this time they be (through slacknesse of teaching, and waywardnesse in learning) before I come to that, which S. Paule principallie respecteth in this place, I thinke it necessary for your better instruction, first to speake generally of Sacramentes, and to shew what a Sacrament is, of what partes it standeth, for what causes they are ordaind, and what fruite maye be taken of them. Secondly because he sayth, The Rocke was Chrift, and that they did eat and drinke of the same

Q.iii.

Chrift,

Christ, I will reueale what manner of speeche this is, and
 why Christ and his blood is called meate and drinke,
 and how he is to be eaten and drunke in the sacramente
 truly, and in deede. And lastly I will let you vnderstand,
 that the bare profession of Christianitie, the externall vse
 of the sacramentes, and outward exercise of praying, and o-
 ther like thinges, are not sufficient without the inward
 worshipping in spirite and truth, and christian obedience
 to the will and lawe of God.

What a Sa-
 crament is.

A sacrament is a reuerend and holy misterie ordain-
 ed of God, wherein he by his holy word and promise, doth both
 direct by and practise the faith of his people, and by ope-
 ration of the holy ghost increase his grace in them, & bestow
 his benefites and blessings vpon them, & wee on the other
 part, testifie our obedience toward him, & vniety of faith a-
 mong our selues.

God the only
 author of Sa-
 craments.

The author and ordainer of sacraments
 is none but God himself. No Patriarche, no prophet, no
 Apostle, no Father, no the whole church hath authority
 to ordaine a sacrament. Who is author of sacraments
 (sayth Ambrose,) but the Lord Iesus. These sacraments
 came from Heauen, &c.

Li. 4. de
 SACRAMEN.

A sacrament is a part of Gods worship, but no creature
 can ordaine any part of Gods worship, but himself, accord-

Esay. 29. 13

ding to that saying of the Prophet: In vaine they worship
 me, teaching the traditions of men. In the old Testa-
 ment, if a man had offered any sacrifice not appointed by
 God, it was esteemed little better then Idolatry. It is

Leuit. 10. 1.

knowne what happened to the sonnes of Aaron, for that
 they brought strange fyre to the Alter of God: much lesse
 may any appoint strange sacramentes, noe ordained by
 the expresse word of God in his scriptures.

Sacramentes be scales that confirme Gods promises,
 and looke what a counterfeit scale is to a mannes pur-
 suing of deede, that is a sacramente in the Church, not or-
 dained by God. If this be true, as in deede it is
 most true, what shall we saye of the Church of Roome,
 whiche

which hath presumed not, only to alter those Sacraments
that Christ appointed, but also to ordain sundry other sa-
craments, without any iust warrant of gods word, onlye
by forced interpretacions, deuised of the Helms Penances,
Orders, & Matrimony (corrupt Doctrine being taken fro
the good things, & to be exercised in y^e church, as like-
wise are prayer, fasting, and almes deedes, & yet y^e same
cause, why they shold be called sacraments. Ther is a great
differēce betwene a sacrament, & an other godly exercise co-
mended in y^e church, as her after you shal better vnderstand.
Seeing therefore christ is author of sacraments, & none other,
you may not thinke the to be trifles, vaine Ceremonies, in-
uented deuises, & you may use y^e same at your pleasures,
as you list, but you ought to reuerence the, as y^e ordinance
of God, & to receiue the, such as at Christenheit haue. For
as whē gods word is taught you, by the ministry of men,
you must not receiue it as mans word, but as the word of
God, as it is in deede, and therefore the Prophet saye, the
mouth of the Lord hath spoken it: even so the Sacra-
ments, when you receiue them at the hands of a faithful
minister, pea and sometime a sinfull man, you must looke to
the Auctor, and in your faith see the hands of God offer-
ring the same vnto you. The sacramentes take not their
excellencie and worthinesse of him that Ministereth them,
though he be neuer so holy, neyther be they disgraced, or
wakened, though the Minister be wicked and euill.
And therefore the error of y^e Donatistes, Anabaptists,
and some other is shapelye to be reprehended, that thinke
the sacramentes of Christ to be of little valur, if they be
ministered by an euill or sinfull man. In deede the hand
of the receiuer, being without faith, maketh the sacra-
ment, that of themselves be good, to be vnto him of
no force, because of his wickednesse. But a wicked Mi-
nister cannot in any wise make frustrate, or deuetie the
Faith of the Goodly Receiuer. Iudas was a wicked
and false Traitor, and a Couetous naughtys
person.

The wicked-
nesse of the
minister doth
not derogate
any thing
from the ef-
fect of the
Sacrament,
to the faith-
full receiuer.

Contra Pe-
tilianū,

Lib. 2. con

Lit. Petil.

The sayth of
the receauer,
not the life of
the ministrer
doth helpe of
the effecte of the
Sacrament.

¶ 3. 2.
Sacraments
consist of
thre partes.

I
The outward
signes
and what
they signifie.

person, at the time that he followed Christ, & yet I doubt not but that the baptisme, that he ministred, was as auailable to the faithful receiuer, as the baptisme of Peter was, or of any other of the Apostles. S. August, bleseth the same example. Whereas (sayth he) there was great difference betwene Peter and Iudas, yet was there no difference, betwene the baptisme ministred by Peter, & that was ministred by Iudas, that was all one, but of the parties, one was a member of Christ, another a member of the Deuill. And agayne he sayth, Such are the Sacramentes, as they are, that come vnto them. Whereby one maye profitably receiue the Sacrament of an ill ministrer, so he himselfe be good. This is a great comfort to the goodly, that in receiuing the Sacramēt, they neede not to looke into the life of the Ministrer, but to examine their owne hartes.

Now as touching the partes of a Sacrament, you shall vnderstande it consisteth of thre partes. The fyrste is the externall signe, as the Lambe in the Passouer, the cuttinge of the fore skynne in Circumcision, water in Baptisme, bread and wyne in the Lordes supper. Because of these outward signes, a Sacrament is called a signe, a Seale, a Visibler word, so that it were a Sponser, to haue a sacrament without an externall signe or elemente, to the outward substance of it.

Water in Baptisme signifieth, that as water naturally hath a propertie, to wash and cleanse the filth fro the body: so doth the grace of God through Christ his blood, wash away the gilt and filchynesse of our soules. As breade and wine by naturall effect nourisheth our bodies, & strengtheneth and comforteth our spirites: so doeth the heauenlye fode of Christes body and blood, broken and shed for vs vpon the Crosse, nourish our soules, and quicken our spirites to eternall life with God. As the breade is made of many graynes kneaded into one loafe, and the Wine pressed out of many Grapes into one cuppe: so the multitude of

Christians

Christians communicating at the Lordes Table, though many in number are ingrafted into Christ, & made members of his mysticall body, and ioyned in mutuall loue one to the other, so that now they liue by the spirite of Christ, as the members of a naturall bodye. Ioue, and haue sence by that spirite that commeth from the harte, and from the heade. This proportion and similitude betwene the signes and the spirituall effects of the sacrament, St. Cyprian acknowledgeth. As this common bread saith he being changed into fleshe and blood breedeth life vnto our bodies: so by the accustomed nature of thinges, the weakenesse of our fayth being holpen, is taught in feasible argument, that inuisible Sacramentes are the effect of eternal life. These goodly instructions and sweet comforts, the Church of Rome wreatheth and taketh away, by their monstrous doctrine of Transubstantiation. Wherein they teache that the substance of Bread and wyne, is cleane vanished and consumed away, so that there remaineth no Bread, nor wyne in the Sacrament, and that is in effecte to make it no sacrament. For as I haue tolde you before; there canne bee no Sacramente, without an eternall Element, to bee the outward signe thereof. But what eternall signe canne there bee, when they without substance, and accidents, and qualities, nourish the substance of our bodies? Will they say, howe may they represente vnto vs, that as they nourish our bodies, so Christ his blood nourisheth our soules? yea rather they teach the contrary; that as qualities doe not nourish the substance of our body, so doth not Christs body nourish our soules. Wherefore all good Christians, haue to deteste this blasphemous Doctrine, brought in by the Church of Rome which, as I haue sayde, taketh awaye the right nature and proportion of a sacrament.

By this that I haue sayd already, you maye perceiue that there is some further ende, then the vnderstanding of the signes

of the
sacrament
of the
Lordes
Table

De cana
Domini.

the substance
of bread
and wyne
is changed
into the
substance
of the
bodye and
blood of
Christ

The substance
of bread
and wyne
is changed
into the
substance
of the
bodye and
blood of
Christ

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Cooper, T.

R.

in

The second
part whereof
Sacraments
doe consist,
is the spiri-
tuall or in-
ward thing.

What the in-
ternall part
of Sacra-
ments is.

Chrys. b. 7.
2. ad Cor.

Serm. ad
Infant.

in the Sacramentes, and that the Externall Ele-
ments are not ordained for themselves, but for some o-
ther purpose. In the olde time the sacramentes and Ce-
remonies were profitable for the bodily nourishment,
as the water gushing oute of the Rocke, Manna, and the
Paschall Lambe: but in oure sacramentes God smallye
consydereth our bodies, but principallye and whollye the
releefe, ease, and comforte of our soules. Therefore as in
the olde Testament, so now much moze in the sacraments,
is to be considered some spirituall & internall thing, to the
understanding whereof, the tykenesse of the external signes
doe leade vs: as in baptisme, our regeneration and new
birth, and the washing away of our sinnes, by the death &
passion of Christ. In the Lords supper the heavenly foode
of our soules, with the bodye that was broken, & his blood
that was shed upon the Crosse. Wherefore good christians
in receiuing y^e sacrament, must not haue so much regard to
the signe, as to the spirituall thing it selfe, for which y^e out-
ward token was ordained. So doeth the Councell of
Nice exhorteth vs: Lette vs not bende oure cogitation
basely to Bread and Wine layde before vs, but lifting
vp our mind through faith, let vs behold the Lambe of
god taking away the sins of the world, to be on that ta-
ble. &c. And Christ. hom. 2. 1. ad Cor. The heathen per-
son when he heareth of baptisme perswadeth himselfe
that it is water only, but I do not simply see that I doe
see, but also the cleansing of my soule, by the spirit of
God. He thinketh my body onely to be washed, but I
beleue that my soule is cleansed and made holy. And
Aug. That which you see is bread, and the cuppe, as
your eyes declare vnto you, but as touching that wher-
with your faith is to be instructed, the bread is to you
the body of Christ, & the wine his blood. Wherefore the
speciall & principall part of the sacrament is the spiritual
and internall thing, as in baptisme (as I haue sayd) rege-
neration and sanctification, and in the Lords supper y^e body
and

and blood of Christ. And here (dear childe beloved) I muste
put you in minde, that they which teach this, doe not saye
that the sacramentes are bare signs and tokens, as the ad-
uersaries of the Gospell doe slander vs. Our doctrine of
the sacramentes, is farre more fruitfull and comfortable
then theirs is. For we teach and beleue that, these spiri-
tuall effectes are as certainly wrought by the holy ghost
in the sacramentes, as we see that the eternall elementes
haue their operation in the course of nature. For the sa-
cramentes are as the deedes and doales of almighty god,
whereby he doth in deede and verily, not only by significa-
tion, but effectually conuey into vs, the possession of his
spirituall blessinges, and yet not wee nor may we haue the
carnall and Reall presence of Christ his body and blood,
within the compasse of the sacramente, so that it shoulde
enter into the roundnesse of the mouth, and descende into
the naturall partes of our body. And so it is declared 1st
Chap. 11. of 1st Cor. 10. v. 17. I haue receiued of the
Lord, and haue deliuered vnto you, that which I haue receiued
of the Lord, that is, the Scripture of God. As appeare in his letters parentes under his greates
seale, giueth to a man happily a thousand pounde: And
by the yeare, so that the party hauing chat deene, may as-
sure himselfe that he hath full right and possession therof,
and as surely as it were possible, he had the hundred shill
in his hande: yet can he not be so senselesse and foolishly,
to thinke that he hath the very substance of the Lame in
the Boxe wherein the deede is, nor doeth Christ in the
sacrament louingly offer to the faithfull hart, the posses-
sion of his body and blood, with all the benefites by the same
procured to mankinde, that he may kindly saye, that he
be his, and by a breuitiesh, and is aduised to eternall life,
yet he may not be so foolishly, to thinke that he hath not the
fruit of it, vntill he goe really and Carnally into his
body. For Christes body & blood are meat & drinke for our soules &
not

Sacraments
are scales,
whereby the
letters pa-
rentes of our
Saluation in
Christ are
confirmed
vnto vs.

1st Cor. 10.
v. 17.

Cooper, T.

5685

R. II.

not

of the Bishop of Lincolne.

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Now let vs consider the causes and ends, for which
 Christs pleasure was, to ordaine Sacramentes in hys
 Church, that we may thereby also in part learne what fruit
 and benefites wee take by them. The first cause is, partly
 our owne infirmitie and weakenesse, being dull and slowe
 in the understanding of heavenly things; partly the great
 goodnesse and love of God, that woulde vouchsafe to attem-
 per himselfe to our simple capacitie; and seeke meanes by
 outward things to ease and helpe the same. For this cause,
 in the Scripture both he so often vs parables and simili-
 tudes of those things, that are twofold in the compasse of our
 understanding, by those the conscience is to be know-
 ledge of his heavenly doctrines. This cause the Auncient
 and Learned Fathers do acknowledge in their writings.
 The Lord (saith *Christophorus*) geueth vs not any thing, that
 is sensible, but insensible things. The outward things are
 sensible, but all things are to bee vnderstanded in the
 inward. In Baptisme, water is sensible, but our regenera-
 tion and renewing, is performed in the minde. For if
 thou wert spiritual and without a body, he would haue
 giuen all these things to thee naked & bare, but because
 with thy minde there is ioyned a grosse body, in things
 sensible he declareth inward things, by thy minde to
 be vnderstanded. Like wordes almost hath *Diogenes* in
Calist. 11. 11. Because of carnall persons (saith *Augustine*)
 visible Sacramentes were instituted, to the end that by
 things that be seene with your eyes, your minde may be
 transformed to those things that be vnderstanded. Our
 understanding is weaker and dull, our memory is feeble and
 feeble, and none to gette the benefites of Gods Word, ther-
 fore our infirmitie, God by his Sacramentes helpeth; our
 understanding is leu by the multitude, and plente of the
 external signes, as before I haue noted. Our Senses also
 are by the exercise of the Sacramentes stirred up, to be in-
 struments to helpe our minde and weakenesse. Our
 understanding also, by the same organes is strengthened.

Why Sacra-
 mentes were
 ordained.

One infir-
 mitie, the
 first cause
 why Sacra-
 mentes were
 ordained.

Homil. 1. 3

Math. 23

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The second
cause why
Sacraments
were institu-
ted, is our es-
teem in the
remem-
brance of
Christ's bene-
fits.

Luc. 22. 19.
1. Cor. 11.
26.

3.
The third
cause where-
unto Sacra-
ments were
appointed.

Rom. 10. 9.

4.
The 4. cause
why Sacra-
ments were
appointed.

Eph. 4. 5.

strengthened. And therefore a seconde cause of ends of a Sacrament is, that it maye bee to vs a blessed exercise, whereby wee call to remembraunce, the benefite of our redemption in Christ, and yeelde to him most hartie thanks, and praise for the same, according as Christ teacheth vs, in the institution of his last Supper: Doe this in remembrance of mee. And Saint Paule, so often as you eate of this bread, and drinke of this cuppe, you shall set forth the death of the Lorde, vntill his comming, &c. They therefore which come to receaue the Sacrament, and neuer thinke of this, nor call to the remembraunce to praise God for this vnestimable benefite, but thinke that the outward vse of the Sacrament is sufficient, are among the number of them that receiue vnworthily, and make this account of Christ's benefite procured for vs. A third cause and end of a Sacrament is, that wee by the practice and vse thereof, might bee trained to the obedience of Gods holpe wth. and commandementes, though the thing seeme to our selves neuer so simple and meane: and also that thereby wee might openly before God and the world, protest and acknowledge that we are his people, and of the number of them, that looke to be saued, preserved & defended by the benediction of Christ only. So that the open vse of the sacraments is a parte of that confession, whereunto Saint Paule attributeth saluation, when he saith, If thou confesse with thy mouth the Lord Iesus, and beleue in thy hart that God raised him from the dead, thou shalt be saued, for by the heart wee beleene to righteousness, and by the mouth confession is made to saluation. In the vse of the sacramentes, wee confesse both by mouth and testimonie of all the partes of our hope, that Christ Iesus is our liuing and faithfull. A fourth cause and end of the Sacramentes is, that they might bee as bandes and links of loue, unitie, and concord among our selues. Therefore Saint Paule when hee exhorteth to unitie, and loue among other things, saith, Wee haue one faith,

ong

one Baptisme. And againe in another place: Wee are 1. Cor. 10.
 one bodye as manye as bee partakers of one lofe. For 17.
 this cause, both Saint Augustine call the Sacrament of
 the Supper, *Sacramentum unitatis*, i. A Sacrament of vni-
 tie, and teacheth vs (as befoze I haue saide,) that as a
 loafe of breade is made of manye graynes, and a Cuppe of
 Wyne of many Grapes: so wee, thoughe manye in num-
 ber, are made members of one mysticall bodye of Christ
 Iesu. A soule thing it is to see the seruantes of one Pai-
 ster, that weare one cognizance of liuerie, to fall out a-
 mong themselves, it can not bee without some reproche of
 their Paister. All Christian men weare one cognizance
 and badge: for the Sacraments are the marks of Christes
 sheepe. Therfoze not to loue & agree together, is a reproch
 brought to our Lord and Paister. Wherby in a maner we
 protest to the world, that we be not seruantes of his fami-
 lie. For in this (sayeth he) shall men knowe you to be my
 Disciples, if you loue one another, as I haue loued you.
 Herof both the right vse and vnderstanding of the Sacra-
 mentes, very notably put vs in remembraunce. For to
 testifieth vs, that in Baptisme wee are all newe borne, chil-
 dren of God, and grasse into one bodye, and in the Lordes
 supper feede and nourished, with one heauenly foode of the
 body and blood of Christ, and therefore that we should with
 faithfull and vnfained loue hartelie embrace one the other,
 as the children of one father, the members of one bodye, and
 the seruantes of one Paister, seate at one table, and nouris-
 shed with one foode to eternal life. Let them therfoze looke,
 with what consciences they come vnto the Sacramentes,
 & reserue hytter rancour & malice in their hartes, let them
 consider what heauy testimony they giue against themselves
 befoze God & his Angels. The last cause & end of a sacra-
 ment & I meane nowe to speake of, is that by those, as by
 blessed instruments of the holpe Ghostes working, hee
 might impart vnto vs, and bestowe vpon vs by vn-
 estimable Graces, and benefytes together with all the
 frutes.

August.

Joh. 13.35.

It shal not
 why Sacra-
 mentes were
 appointed.

The faithful
together
with the out-
ward signe re-
ceiue the in-
ward thing.

fruites of our redemption in Christ Iesu. For as his worde is, so are his Sacraments, instrumentes and peanes by the working of his holy spirite, to bring vnto vs the whole benefite of our saluation. And here againe because of our fclauderous aduersaries, I must put you in remembrance, that we which teache thus, teache not as it is gathered vpon vs, that the Sacramentes are but bare signes. For you heare vs teach, and as you loue the saluatiō of your soules, require you to beleue, that they be signes and figures in deede, but such, as most assuredly bying vnto the faithfull harte, verily and in truth the selfe same things, that they signifie: so that the faithfull Christian receauer, may assure himselfe, that as truly as God is God, so truly he receaueth those things, which the outward Sacrament doth signifie. We ought therefore (deere ly beloued,) with humble hartes to giue immortall thanks to the eternall God, in our Sauiour Christ Iesus, that he hath vouchsafed so graciously, and so mercifully, to haue consideration of our infirmities, to helpe our frailties, and as it were, to leade vs like childzen by the hand, and appoint vs whether to goe, and what to doe: and to giue vs those exercises, to craue vs to the obedience of his will, and confession of his name, to marke vs with his badges and cognizances, that wee may be knownen to be his, to fasten vs together with these linkes of vnicie and Christian conuoyde, and finally to prepare for vs such and so blessed instrumentes, to bring vnto vs hye heauenly blessings. Herein also we may beholde his great wisdom, that he would not lay forth vnto vs his spiritual mysteries and promises in wordes onely, least they myght slip away and be forgotten, but confirmeth and establissheth the same by his deede, and seale also, as I haue declared, that we might the more assuredly embrace them. We reade in Histories, and see by experience, that when men make any Couenaunt or bargayne, they either shake handes, or vse some other like seremonie or solemnitie to confirme it. In olde time among the heathen, they used to kill a hogge

as a pigge, &c. and to vse at the same certaine protestations
 and curses, if they stood not to their conuaint and league;
 And euerie matter of conueighance we see passeth by deede,
 and seals. The Lorde when he made his promise to Abra-
 ham, killed a Bullocke, a Goate, and a Heeffer to bee
 kyled, and the Lorde in forme of a burning lye he passed be-
 twene them, by that sollemnitie assuring him, that whatso-
 euer he had promysed, should in truch be performen. The
 outwarde Circumcision, the Paschall Lambe, and all the
 multitude of Sacrifices of the olde lawe, were nothing but
 seales to confirme the truchth of Gods promise of saluation,
 in the true sacrifice that shoulde come. Euen so dealeth
 Christ with vs in his Sacramentes, whose he hath ordain-
 ed as his deedes, and instrumentes, as before I haue men-
 tioned, to assure vs of his promyses. And so much are his
 deedes more sure, and his promyses more certaine and in-
 fallible, than any mans can bee: as his will is more lusty,
 so stande so that he hath sayde, and his habilitie to performe
 it greater. And now for so much as S. Paule in this place maketh com-
 parison betwene the Sacramentes of the olde Lawe, and
 of the Gospell, and saith that the Israelites were Baptized in
 the cloude, and in the sea, and in Manna vnder ate the same
 spirituall meate, and in the Rocks drinke of the same spiri-
 tuall drinke that wee doe: I thinke it necessarie somewhat
 to note, what difference is betwene the Church and
 ours, and their sacramentes and ours. And principally I do
 this, because many through ignorance are of that opinion,
 that the saluation of mankind by Christ was neuer heard
 of in the worlde, before Christ came in fleshe; and that the
 Jewes had some other meane of saluation than by him, and
 therefore that their sacramentes and ours are nothing like.
 But this error, taketh away from all Christians a passing
 great comfort, that is, that Christian Religion; and that
 speakes of saluation, is no other thing, but hath continued
 vnsinced the beginning of the worlde, according as it is said
 of

what differ-
 ence is to be
 observed be-
 twixt the Sa-
 craments of
 the old Lawe
 and the Sa-
 craments of
 Christians.
 The old
 Jewes vnder
 the lawe had
 the same
 hope of Sal-
 uation by
 Christ, that
 we now
 haue.

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2por. 13. 8 of Christ; *Agnus dei* & *deus* & *fi* *ab origine mundi*; That he is the Lamb which was slaine from the beginning of the world.

First therefore you must understande, and the whole course of the Scriptures teacheth vs, that there is but one eternall and immutable G D D of both those Churches; I meane of the Jewes before Christ, and of christians now; whome they both; vpi worshype in spirite and in truerh. For Christians must bee farre from that diuinitie, and wicked herelle of Marcion, Valentinian, and other, whiche taught, that there were two Gods, one of the Jewes, another of the Christians; a good God, and a badde, a G D D that created the worlde; and a good God that was Father of Christ Iesu. But this veritable herelle hath bene instantly condemned, and cast out of the Church many hundred yeeres since.

Secondly, both those Churches haue but one manner of saluation proposed to them in the promises of G D D, that is, by the death of Christ, the Messias and sonne of God. Thys manner of saluation was first deuised by the wysdome of God, and layde vp in the secreete closet of his diuine prouidence, before the worlde was made.

Eph. 1. 3.

So saith *Saint Paul*, Blessed bee God the Father of our Lord Iesus Christ, which hath blessed vs with all spiritual blessing in heavenly things in Christ; as he hath chosen vs in him before the foundation of the worlde.

Gen. 3. 15.

Thys manner of saluation God himselfe first vctured and published in Paradise; saying to the Serpent after some committment, I will sette enmitie betweene thee and the woman, and betweene thy seede and hir seede; and thy seede shall breake his heade. &c. Here is promysed that one should come of the seede of the woman that should breake the serpent's brade; that is, utterly destroye the power of the Diuell, and deliuer mankind from his tyrannie. The same promysse was confirmed to Abraham, and ratified to all the Patriarches in these wordes: In thy seede all the nations of the earth shall be blessed. This promysse so much

Gen. 26. 4.

moued

moued faithfull Abraham, that, as Christ saith, he greatly
 longed in spirit, to see the day of Christ, and he sawe it, and Joh. 8. 56.
 exceedingly reioyced: and undoubtedly so did the other Pa-
 triarches and Prophetes as S. Peter beareth witnesse here-
 of. All the Prophetes from *Samuel*, and thenceforth, as *Isa. 40. 4.*
 many as haue spoken, haue borne witness of these dayes.
 What shall I saye of the whole manner of the law, cere-
 monies and Sacramentes? but that they were Preachings of
 that redemption, that should be in Christ Iesu? It were in-
 finite to giue you examples in al, I will note vnto you one-
 ly two of thre. What can bee more euident than the Sa-
 crament of the Passouer? That as a Lambe without spot
 was killed: so the immaculate Lambe Christ Iesu, should
 be sacrificed for our deliuerance, out of the spiritual *Egypt*
 of the Diuels kingdome: where vnder the heauie burthens
 of sinfull woakes, wee were holden thrall and in bondage.
 And as the blood of the Lambe sprinkled vpon the poste,
 was a token for the Angell of Gods wrath to passe that
 house: so as many as by faith haue the woorkes of their
 heartes sprinkled with the blood of Christ, the true Lamb,
 that taketh away the sinnes of the worlde, shall bee sure to
 be saued from that wrath of God, wherein the wicked and
 unbelieuers shall bee whapped. And because S. Paule spea-
 keth here of Manna, doe you not see it a marvellous Image
 of Christ? Manna came from heauen, so did Christ, Manna
 was deliuered to all in lyke measure: so is Christ an indis-
 ferent and full saluation to all men. Manna, was white
 of colour, and pure of substance: so is Christ pure and un-
 spotted of sinne and infirmities. Manna, that it myght bee
 nourishment, was beaten and bruised in a mortar: so Christ
 that he myght bee the foode of lyfe, was beaten and bruised
 on the crosse. Manna was the onely substance whereby
 the Israelites lyued in the wilderness: so is, Christ the
 onely foode whereby the true Israelites and children of
 Abraham lyue in the desert and wilderness of this wicked
 worlde.

S. ii.

This

God of both these people truly to be worshipped, one manner of saluation in Christ proposed to them both, one manner to apprehende and applye that saluation vnto them, one Church, one spirituall baptisme, one spirituall meate and drinke, as Saint Paule here witnesseth: I see not by what authoritie of Gods worde, our Sacramentes can haue any other difference from theirs, then in the external signes and respectes of tyme: as that theire Sacramentes ledde them to beleene that a Messias and Saviour should come, by whome they should be deliuered from the bondage of sinne: and oures leade vs to vnderstande, that this Saviour is come, and hath ransomed and deliuered vs, and maketh vs partakers of the benefice thereof. I knowe what difference the Church of Rhome putteth betwene the Jewes Sacramentes and ours, that is, that the Sacramentes of the old law, do but signifie and promise grace and saluation: and ours giue, & exhibit the same: Which I thinke they gathered of some sentences of S. Aug. and other Fathers not rightely vnderstanded. The Sacramentes (sayth Aug.) of the new law, be more wholesom & happy, then those that were in the olde law: for they promise, and these giue. But the same father, in other places expoundeth himselfe, as when he sayth, The Sacramentes of the olde law, signifie before hand: and our sacraments declare that is done. And againe, The sacramentes of the olde law, were promises of thinges that should be fulfilled: and ours are notes of thinges that are fulfilled. I graunt, Aug. and other fathers haue said our sacramentes are more happy, and of more excellence grace and vertue, meaning therby only, that they were more full and perfect, more euident and playne. In many places Aug. & I note this difference, that our sacramentes are fewer, easier, more beneficiall, more playne and euident, and so truely they are. The same August. expounding this very place of Paule, sayth in this manner: All doe eate the same spirituall meate, It might seeme sufficient to haue sayde: All

S. iij.

did

The difference that is betwene the Jewes Sacramentes & oures, consisteth in the external signes, & respect of time.

In Ps. 73.

Cō. Faust. lb. 19. cap 14.

De doct. Christ. in Jo. in. psal.

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did eate spirituall meate, but he addeth (*the same*) I find not how to vnderstande it, but the same that wee also doe eate. But some will say vnto me, Is Manna the same thing that I doe now eate, than nothing is now come, if the same were before, and Christ his passion is voyde? how then, saith he *the same*, but that he addeth (*spirituall*) for they that did eate it as meate only to feede their Bodies, did not eate the same meate that wee doe. &c. Breefely therefore I say, whosoever in Manna did vnderstande Christ, did eate the same spirituall meate that we doe, &c. so likewise the same spirituall drinke that we doe, for the Rock was Christ: for there was not one Christ then, & another now, for the christ was to come, Now he is come. To come & is come, are diuers words, but one Christ. In the 26 Tract, upon Iohn, he hath a like discourse to the very same purpose, touching y^e same place of Paule, where he sheweth, that as many did eate Manna, (*& mortui sunt, i.*) and are dead: so diuers did eate it, (*& mortui non sunt, i.*) and are not dead: *Moses, Aaron, Phinees* did eat it, and died not, because they did vnderstande the visible meate spirituallie, to the ende they might spirituallie be satisfied with it, &c. And it followeth, This bred Manna did signifie this bread the Table of the Lord doth now signifie. They were Sacraments in signs diuers, in the things that are signified, the self same. Heare what the Apostle sayth, I would not haue you ignorant my bretheren, that they did eate the same spirituall meate, for their bodily meate was not the same, they did eat Manna, we eat another thing, but they did eate the same spiritual meate, &c. And so they did drinke the same spirituall drinke. They one thing, and we another, as touching the visible kinde, which yet in spirituall vertue signified the selfe same thing. By these words of S. Aug. that I haue here layde downe, and by many other like, that I might allege, I trust all suche as feare God, and will iudge indifferently, and perccieue, that this

Note.

August.
Tract. in
Ioh. 26.

is no new doctrine, which at this time I taught, touching the likenesse of the Jewes religion and Sacramentes, to ours now in time of the Gospell, Hereunto I must add this note by the way. If the Israelites vnder the old law, did in their sacramētes eat & same spirituall meat, & drinke & same spiritual drinke & we do in ours, that is Christ, & that effectually and to saluation, before Christs natural body & blood were bozne, and come really into the worlde: it maye euidently leade vs also to vnderstande, what manner of eating and drinking it is, that we also should vse in our sacramētes to saluation, that is, a spirituall eating and drinking of Christ, and not such a grosse, carnall, and reall eating as the Church of Rome now striceth for. But of this I haue to speake in the nextte part.

The sayth, that Jewes did eate and drinke spiritually the body & blood of Christ, before his reall coming in the flesh: and soe doe we, that at home & beleeue, since his incarnation, & ch: conclusion & exaltation.

Therefore here I will make
an ende, &c.

(.)

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¶ The seconde Sermon vpon this

part of the Text. 1. Cor. 10. 3. &c.

All did eate of the same spirituall meate, and all did
 drinke of the same spirituall drinke, (For they
 dranke of the spirituall Rocke) and the
 Rocke was Christe;

Christ the
 food of our
 soules.



Of only S. Paule in this place,
 but the spirite of God in sundre
 other Places of the Scrip-
 tures teacheth vs, that Christe
 only is the blessed and heauen-
 ly foode of our soules, where-
 with we are fed and nourished,
 to eternall life. Of this meate
 and drinke Esay propheticd ma-

Esay. 55. 1.

ny preares before Christ came in fleshe, Oh (sayd he) come
 all ye that be thirstie, come to the waters, and yee that
 haue no siluer, come buy and eate, come I say, bye wine
 and milke without money, wherfore do you lay out sil-
 uer, for that which is no fode, & bestow your labor for
 that which cannot satisfie you, harken dilligently vnto
 me, & eat that which is good. &c. In which words he ca-
 led the hungry & thirstie consciences of gods people, to that
 heauenly foode of Christ, which in his gospel is laid before
 the faithfull, by it to be fedde to eternall life, and repproueth
 them for seeking other foode besyde Christ, because in deed
 there is none that can satisfie them, but onely hee. This
 doth Christ himself seeme to expound, in this maner in the

Ioh. 7. 37.

gospel, when he sayth, If any man thirst, let him come to
 me and drinke. But most euident in Iohn the sixte, hee

Ioh. 6. 16.
 &c.

declareth himselfe to be the onely foode of oure soules, of
 which we must feede vnto saluation. For vpon the oc-
 casyon of the Iewes following him with a carnall affecti-
 on to haue their bodyes fedde by myracle, as before he had
 done,

done, he sharply repproueth that affection in them, & willett
 the to labour and trauaile, not for the meat that perissheth,
 but for the meate þe should endure to euertlasting life, which
 the sonne of man should giue vnto them. And after, Moises *Joh. 6. 32.*
 gaue you not bread from heauen, but my father giueth. *sc.*
 you the true bread from heauen. For the bread of God
 is he who cometh down from heauen, to giue life vnto
 the world. And after a few words, he sayth plainly, I am *Joh. 6. 35.*
 the bread of life, he that cometh to me shal not hun-
 ger, and he that beleueth in me shall neuer thirst. And a-
 gaine, I am the bread of life, your fathers did eat Manna *Joh. 6. 48.*
 in the wilderness and are dead. This is the bread of life, *sc.*
 which cometh downe from heauen, of which he that
 eateth should not die, I am the liuing bread, that came
 downe from heauen, if any man eate of this bread, he
 shall liue for ener, and the bread which I wil giue, is my
 fleshe, which I will giue for the life of the worlde, &c.
 Except ye eate of the fleshe of the son of man, & drink *Joh. 6. 53.*
 his blood, you haue no life in you. Whosoener eateth
 my fleshe, and drinketh my blood, hath eternall life, &c.
 I will raise him vp at the last day. For my fleshe is meate
 in deede, and my blood is drinke in deede, &c. Being
 then it is very euident that Christ is the meate and drinke
 of all true Christians, it behoueth vs next to learne, why
 Christ is called meate and drinke, for we may not grossely
 vnderstand it as þe Capernautes did, that it is a meat wher-
 with our bodies are to be nourished, as with other natural
 foode, God forbid. For Christ himselfe a little after sayth.
 The words that I haue spoken are spirite and life: *sc.* *Joh. 6. 63.*
 vnto vs thereby to vnderstande, that hec is oure spiritual
 meate, and his wordes spiritually to be vnderstanded.

This speech then that Christ is meate and drinke vnto
 Christians, is not a naturall and proper kinde of speaking,
 but metaphoricall and figuratiue, transferred from the
 dye to the soule, from a woꝛlde meaning, to a spirituall
 sense.

C.

Whiche

How the bo-
 dy and blood
 of Christ are
 said to be
 meate and
 drinke,

A comparison betwixt
the body and
the soule.

Which the better to perceiue, you must reme[m]ber that man consisteth not of body only, but of soule also. And as y^e body, hath his life and death, so the soule hath her life and death. And as the body hath certayn means to keepe of death, and for the time to maintayne lyfe, so hath the soule meanes to preserue the life thereof, and to put away death. The lif of the body is the ioyning of the soule and the body together, and the death thereof is the separation of the soule from the body. The meanes to preserue the life of the body, that is, to continue the body and soule together, is foode and sustenance, meate and drinke, for we daylye and homerly doe consume, and the substance of our bodies wasteth by the pores of oure skynne, so that when Nature feelerth wante of Substance to supplye the wasting of the body, then it is sayde in proper speeche to hunger, or to thirst, that is, to desyre and couette that thing wherby the wante of naturall Substance and moisture maye be supplied, least the Instrumentes of the soule shoulde bee made feeble, and so the soule departe, and the body dye. Nowe looke what the soule is to the body, that is, G O D vnto the soule. As the lyfe of the body is the ioyning of the soule to the body (for wythout the Soule there is no life), so the life of the Soule, is the ioyning of G O D and the Soule together, and the death of the Soule is the separation of G O D from the soule, for without G O D, the soule hath no lyfe.

What the
soule is to
the body,
that is God
to the soule.

And yet you maye not thinke that the Soule dyeth, after that sorte that the body doeth, by ceasing to haue a being, or a continuance, but it dyeth a spirituall death by separation of God from it, so that the tyme that it is, and hath a being withoute God, is nothing but a most horrible tormente, and more greuous then a thousande bodilye deathes. Nowe further as the body hath a certayne meanes by foode and sustenance to preserue life, that is the soule and body together: so hath the

the soule a meanes by foode and sustenance, to continue
 G O D and the soule together, and so to preserve lyfe,
 and putte away the death thereof. The bodye when it
 wanteth this sustenance is sayde to hunger and to thirst,
 so the Soule when it feeleth lacke of that Heauenlye and
 Spirituall foode, whereby the lyfe therof is continued,
 it is not in proper speecche but Figuratiuelye sayde to
 hunger and to thyrste, that is earnestly to long and desyre
 to be made partaker of that Foode, by the Vertue
 whereof onely, God and it is ioyned and preserved togea-
 ther. This blessed foode is Chyriste himselfe and none
 other, eyther thing or person, for by him onely are we
 reconciled vnto G O D, and kepte in unitie wyth him
 vnto eternall lyfe: and withoute him, wee by synne re-
 mayne separated from G O D, and so in Death eternal,
 vnlesse Chyriste doe ioyne vs vnto him. He that hath the
 Sonne of G O D, (sayth Iohn) hath life, he that hath
 not the sonne of G O D hath not life. By this com-
 parison, I trust you maye see why Chyriste is called the
 meate and drinke of Chyistians, that is, of the likenesse
 that hee hath wth bodily foode and sustenancer, that kee-
 peth in life, and preserveth the Soule and the bodye to-
 geather. Wee haue nowe further to consyder, not on-
 ly that Chyriste is the foode of oure Soules, and why hee
 is so called: but also howe hee is made the Foode of
 oure soule. I am (sayth Chyriste) that bread of lyfe
 that came from Heauen, that is, hadde hee not beene
 G O D as well as Manne, hee coulde not haue beene
 the Meate of our Soules. We must ascende higher
 therefore, then to the humanitie of Chyriste, or to his Na-
 turall bodye and blood, and conceaue that it is the bodye
 and blood of the Sonne of God, and hee too. God eternall
 with the Father, or else he coulde not haue wrought the
 Mysterye of our Redemption.

There be certayne necessary causes ver y profitable and
 sofoptable to remeber, why Chyrist must be both god & man.

I. ii.

Chyriste,

How Chyrist
 was prepa-
 red to be the
 food of our
 soules.
 Jo. 6. 35.

Why Christ
of necessity
was to be
both god and
man. & first
why he should
be god.
1. Jo. 5. 20.

1. Jo. 3. 5.

Joh. 1. 12.
Heb. 7.
Ro. 8. 34.

Why Christ
should need
sacrifice be
man.

First, it was necessary he should bee G O D, that hee might know the will of God, and reueale the same vnto vs. For we of our selues cannot see God and his will, but wee knowe, as S. Iohn sayth, That the sonne of God came, to giue vs a mynde to know him that is true. Another cause is, that the price of our redemption mighte be equiualet and of like worthinesse, as the offence was in the sighte of G O D, which could not haue bene, vnlesse that person that was the sonne of God, had dyed for vs. For neyther Golde nor Silver, nor anye other pretious thing could redeme vs, but the blood of the immaculate and vndefyled Lambe, Christ Iesus. Furthermore if hee had not bene God, he could not haue ouercome Death, and y Deuill, vnder whose captiuitie we were holden, and there fore, The Sonne of G O D appeared, that he might dissolue the Workes of the Deuill. Vnlesse hee hadde bene verpe God, hee could not haue giuen vs power to bee made the Sonnes of God, and Heires of eternall lyfe. He could not haue bene Our eternall Bishop, and perpetually sitte on the right hande of God, to be intercessour for vs. He could not haue bene present at all times, and in all places, to gather his church, to direct the hartes of the faithfull, to heare their prayers, and to remitte their sinne. He could not haue rayfed the dead to life, abdishe Deatch, exercise iudgement, and giue eternall life vnto the faythfull that loue his comming. There be reasons also why Christe must be very manne, and as hee came from Heauen as G O D, so in Earth to take fleshe of the Blessed Virgine, like vnto oures, Sinne onely excepted. First that the Iustice of G O D requyred, that as Manne offended, and brake his Lawe and Commandemente, so manne also should satisfie fullpe for the same, that his righteousnesse mighte iustlye bee imputed to other. Secondly, that the appoynted Hellias, and Saviour mighte sustaine that punishment, which by gods sentence was due for sinne, that is death, but god alone could not haue dyed.

Thirdly,

Thirdly, that we myght haue the surer comfort and confidence in our necessitie, to appeale to the throne of his Pa-
 iestie, seeing he being our hygh Byshop was verie man as
 we are, and partaker of our infirmities. Fourthly, that
 we myght moze certainly be assured of our Resurrection,
 as also that we both in soule and body, should enioy eternal
 life in heauen, seeyng Christ our sauour hauing the same
 fleshe that we haue, hath raised it from death, and caried it
 wth him into heauen, there as our head keepyng possession for
 vs, vntill the time that wee as members of hys mysticall
 body, shall be ioyned to hym. For where the head is, there
 the members must be, as Christ himselfe sayeth, Where I
 am, there my Ministers shall be. Furthermore it was ne-
 cessarie that Christ should be man, that we myght haue the
 moze confidence by him in our necessitie, to appeale to the
 throne of Gods mercy, knowing, that we haue such an high
 Byshop, as being in manhood like vnto vs, hath sence of our
 infirmities, and hath beene tempted, euen as we are. For the
 humanitie of Christ is, as it were, the Conduite pipe, by
 which onely the liuing waters of Gods mercie, floweth vnto
 vs. Lastly, Christ was man that we myght be the moze
 assured of our Resurrection from the dead, and possession of
 eternall lyfe, not in soule onely but in body also, seeing this
 our sauour hauing the lyke fleshe vnto ours in all thynges,
 Sinne onely excepted, hath raised vp the same fleshe from
 death, and caried it wth him to heauen, there to keepe pos-
 session of that eternall kingdome for vs. Especially consi-
 dering that he by the price of his blood, hath taken away
 the guilt of sinne, from our mortall bodies. Thus in part
 you vnderstand howe Christ became the true & liuely foode
 of Christian people, that is, because by the vnestimable
 wisdomme and mercy of God, he was prepared to bee in per-
 son God and man. All kinde of nourishment hath some pro-
 portion of lykenesse wth that bodye, which it nourisheth,
 and so Christ the naturall sonne of God became man also,
 that by that likenesse he might be apt and fitte nourishment,

C.iii.

to

when made use of, we
 member to compare these
 parts wth the

Joh. 12. 26.

Heb. 4. 15.

*Lo thou hast pre-
pared me a body
as it is in the psalm*

to preferre vs to eternall lyfe. But this meate, must be yet further prepared, or else it woulde not serue our turne in feeding of vs. Christ therefore was prepared and made apte meate for vs to eate, vpon the Altar of the Crosse, where his body was broken, and his blood shedde, and he offered himselfe to God the father, a full & perfect sacrifice for our sinne, and afterward raised the same his body from deatch to life, & it might be very true sustenance to enerlasting life, aptly, and truely in all respectes prepared to that end.

*How Christ
his body and
blood is truly
& rightly
to be eaten &
drunke as
well in the
Sacraments
as without
them.*

For so much as you haue now heard & Christ is the onely foode of life, why he is so called, & howe he was prepared so to be, we must next consider how this blessed meate is truely & rightly eaten, both in the sacraments, & without the vse of Sacramentes. This question hath vexed all Christen- dom, nowe for the space of certaine yeres, & hath exercised the penes and tongues almost of all learned men of this age, with great vehemencie on eche side. But surely if they would with single mindes, without heat of contention truly consider, howe the fruite and benefite of this heauenly foode is receaued, this controuerisie might bee easily ended, and many a troubled conscience quieted, which now almost only are by this meanes stayed, from embracing the truth of the Gospell. They doe not so greatly mislike the other parts of our doctrine, but this sticketh in their consciences, that wee denie the body and blood of Christ, really and carnally eaten and drunke in the Sacrament. Wherefore I hartely desire of such, for the time to laye aside that settlen perswasion, wherewith their mindes hitherto haue bene so holden, that they could not abide to heare any thing of the contrarie, and with indifferent and charitable mindes carefully to consider, that which in parte I haue, and now hereafter shall speake touching this matter. First, therefore

*Against the
carnal eating
& drinking of
Christ's body
and blood.*

you must call to your remembraunce, that Christes bodye, is not carnall meate and drinke for our bodyes, but spirituall meate and drinke for our soules, and for that cause S. Paul in this place so calleth it, saying, That the olde Fathers did

did eate of the same spirituall meate, and drinke of the same spiritual drinke. And yet I must needs confesse that this spirituall meate is profitable, not to the soule onely, but to the body also. For Christ dyed for preservation both of soule and bodye. But this benefite of nourishment, is not first receaued of the bodye, and throughe it passeth to the soule, for that were monstrous, but beeyng first receaued of the soule, it profiteth the bodye. For as Christ sayeth, That which entreth into the bodily mouth defyleth not the man, but that commeth out of the mouth from the corrupte hearte and mynde. So contrariwise not that good thing, that entreth by the bodye vnto the profite the soule, but that which entered first by the soule, and is receaued by it, profiteth also the bodye. For the body and blood of Christ, beeyng in deede the true foode of lyfe, when it is spirituallly eaten by the soule, through the operation of the holpe Ghost, maketh vs apte to Resurrection, and in due tyme transfoxmeth our mortall bodies, into the lykenesse of his glorious bodye. If the spirite of hith that raised Christ from death dwell in vs, he that raised Christ from the dead, shall also quicken our mortall bodies, because that his spirit, through Christ, dwelleth in vs. The better to vnderstand what it is to eate this spirituall foode, and how it is truly & effectually receaued to eternall lyfe: I must put you in minde of the comparison that befoze I vsed betwene the body and the soule. As the bodye is sayde to eate when it receaueth that sustenance, wherewith the hunger thereof is stayed and satisfied, and as it is sayde to drinke, when it receaueth that liquour, wherewith the thirst is quenched: euen so our soule is sayde to eate and to drinke, when it receaueth that heavenly and blessed foode of Christ Iesus crucified, wherewith the hungry, and thirstie appetite thereof, that is, the vehement desire of the fauour of God and saluation, is fully satisfied, and appeased.

As there commeth no benefite to the body, of meat & drinke, vnlesse:

Mat. 15. 11

Rom. 8. 11

vnlesse it bee eaten and drunken: so the bodye and blood of
 Chyist crucified, doth not helpe vs anye thing, if it bee not
 worthily and truly receaued. The body receaueth hys
 foode, by the mouth of the body, the soule receaueth hys, by
 the mouth of the soule. As it is not sufficient to hunger
 and thirst, nor to receaue sustenance, vnlesse there be a na-
 turall strength in our bodies to receaue, concoct, and digest
 the same: so there must be in our soules that strength, that
 may surely receaue Chyist, and wyappe him or embrace him
 in the bowels of our heart, that he may thereby, as it were,
 be turned into vs, and wee into him, but that strength is
 not in our selues, but is giuen of God. We must therefore
 haue it from him, from whom all good giftes proceede, that
 is, From the father of lyghtes. And this gift wherewith
 Chyist is truly and effectually receaued, is nothing but
 faith. For by faith we receaue Chyist, and assure our selues
 in our hartes, that wee are partakers of that redemption,
 which by his death he hath procured for vs, and with that
 firme perswasion, lay him vp in the bowels of our hartes,
 that in all our temptations and troubles, we may feede vpon
 him, and gather strength and comfort, in the assurance
 of Gods fauour purchazed by him: so that so often as our
 hartes bee shaken with mistrust and feare, this faith doth
 comforte and releue vs agayne. Nowe that faith is the
 mouth and meanes, whereby onely, wee receaue and eate
 Chyist to saluation: I will let you vnderstand it both by
 Chyistes owne wordes in S. Iohn, and by the iudgement of
 diuers learned, and auncient Fathers. For Chyist vseth
 these wordes indifferently, and as of one force and significa-
 tion, To beleue in him, To eate him, To drinke him, To
 come vnto him, and doth attribute to eche of these, y same
 effectes. To beleue in Chyist is the proper worde, to eate
 Chyist or to come vnto him are Metaphores and figuratiue
 speeches, but all of one force. I am the bread of life (saith
 Chyist) he that commeth to me shall not hunger, and he
 that beleueth in me, shall neuer thirst. Marke diligently
 (deere)

Jac. 1. 17.

Faith, the
 mouth of the
 soule, where-
 by Chyist is
 eaten.

Joh. 6. 29.
 33-35.

What to eate
 Chyist is, &
 what to
 drinke his
 blood is.

(Secretely beloued) what Christ sayth, He that commeth to me shall not hunger, therefore to come vnto Christ, is to eat Christ. And againe he saith: He that beleeueth in mee, shall neuer thirst, therefore to beleue in Christ, is to drinke Christ. To eat and to drinke are meanes to take away hunger and thirst, but to come vnto Christ, & to beleue in him, as Christ himselfe saith, doth take away hunger and thirst: therefore to come vnto him, and to beleue in him, is to eate him, and to drinke him. An other. out of the same place is this, Christ attributeth the same effectes and fruits to them which beleue in him, that he doth to them that eate his body and drinke his blood: therefore by eating and drinking, he meaneth nothing but beleueing. His wordes bee these Iohn. 6. verse. 54. He that eateth my fleshe and drinketh my blood hath eternall life, and I will raise him vp at the last daye. Note the effectes that he gyueth to eatyng his fleshe and drinking his blood, that is, to haue euermoring lyfe, and bee rayled at the last daye. In the. 40. verse of the same Chapter hee sayeth: This is the wyll of my father that sent mee, that euerie one that seeth the sonne, and beleueth on him, should haue eternall life, & I will raise him vp at the last daye. Who seeth not heere that Christ attributeth the same force to beleueing, that in the other verse he did to eating and drinking, and therefore vseth þe wordes indifferently, as beynge of one meaning. I myght stay vpon many other places, wherein the holy Ghost wytnesseth that we haue eternall life by beleueing in Christ; as in the same place, He that trusteth in me hath eternal life. *Act. 4.* but the matter is needelesse, and the time will not suffer me. Therefore by Christes owne wordes to beleue in Christ is to eat Christ. That you may not thinke this is a new deuise proceeding from my selfe, or from the Preachers of this tyme, hearken you what *S. Augustin* sayeth: This is the *Tract. in* bread, that came from heaven, that if any doe eate of it *Iob. 26.* he shoulde not die, but that stretcheth to the Vertue of the Sacrament, & noe to the visible Sacrament. He that eateth

Tract. 25

De cena
Domini.The force of
Faith.

Job. 6. 54.

eateth within, not he that eateth without, he that eateth with the hart, and not he that presseth it with his teeth. Marke I pray you, he attributeth the true & effectuell eating, not to the pressing with the teeth and bodily mouthe, but to the inward eating with the hart, and what is that but by faith and beleeuing, spiritually to eate him, and so he expoundeth himselfe in an other place. This it is therefore, sayeth he, to eate that foode that perisheth not, but remaineth to eternall lyfe. What preparest thou thy tooth and thy belly, beleue and thou hast eaten. And againe, To beleue in hym, that is it, to eate the bread of lyfe. Cyprian also to the same purpose writeth, These things so often as wee doe, wee sharpen not our teeth to byte, but with sincere sayth, wee breake and diuide that holy breade. Some happily thinke that this spirituall eating by sayth, is but a sleight matter, and of no great weyght, and so the teachers of the Church of Rome woulde perswade men, but they consider not the great vertue, power and strength of Faith. By Faith wee knowe Christ, and the true meane of our saluation by hym. By Faith wee be grafted into Christ, as branches into the roote and stocke, so that wee lyue now by him and by his spirit, as the branches doe by the Iuice, that commeth from the bodye of the tree. By Faith wee be so vnited vnto Christ, that we may iustly saye whatsoeuer is his, is ours also: by sayth we are made the chyldren of God, and heires of eternall lyfe. By sayth we haue peace wth God, and are assured of his fauour in the myddest of all our troubles: by sayth wee dare boldly appoche to the throne of Gods mercie. This might and strength of sayth they feeble not, that thinke it so simple a matter to eate Christ by sayth. Christ witnesseth, That by eating him by faith and beliefe, we haue saluation and eternall lyfe, and that hee will raise vs at the last daye. Wherefore I woulde knowe of them what other eating there is beside this, whereby we may assure our selues of saluation. Truly the Scriptures mention none.

And

And that carnall eating; for which the Churche of Rome
 striueth, is suche as they themselves confesse, that Iudas
 and all wicked persons may vse, and bee damned. Nowe
 I appeale to the consciences of them that feare G O D,
 and will not willingly runne into errour, whether wee oꝝ
 they deale with the people of God moze sincerely. They
 without any euident pꝛooꝛe of the Scriptures contende, as
 I haue sayde, for that reall and bodily eating with which
 damnation maye bee toynd: wee endeouour to perswade
 men that manner of spirituall eatyng by saythe, thꝛough
 which, by the testimonie of the whole Scriptures, wee
 shall be assured of eternall lyfe, and with which, damnati-
 on can not bee toynd. Some perchaunce wyll saye vnto
 mee, oꝝ wyll thinke with themselves in their mynde: If
 this doctrine bee true, then are Sacramentes needelesse.
 For wee maye eate Christ by sayth, spiritually, in such soꝛt
 as you haue sayd, without any vse of the Lordes supper, and
 therefore it maye seeme superfluous. God for hynde that the
 most perfect Christians and of strongest sayth, should once
 thinke Sacramentes to bee superfluous and needelesse.
 They bee the blessed and holy ordinaunces of Christ, by his
 mercy and goodnesse appoynted for our great helpe and be-
 nefite, as I haue in the former Sermon declared. And yet
 I must confesse to the great comfoꝛte of many godly peo-
 sons, that the saythfull Christian maye, and doth often
 feede vpon Christ to saluation, beside the vse of the Sacra-
 ment. For the spirituall grace and benefites, which as I
 haue sayd before is the principall parte of a Sacrament,
 is not of necessitie alwaye so tyed to the outwarde signes,
 that without them God can not, oꝝ doth not sometime be-
 stowe the same. I doubt not but the Theefe vpon the
 Crosse without vse of the Sacrament, dyd eate the bodye
 and blood of Christ in such soꝛt, that he was the same day w
 him in Paradise. We see in the Actes of the Apostles, that
 Cornelius and hys company was sealed with the spirite of
 G O D, before the receauyng of the outward Sacrament;

The eating
 of Christ by
 sayth, is no
 derogation
 to the dignity
 of the Sacra-
 ment, and
 proueth them
 of.

Luc. 23. 42

Act. 10.

U.ii.

11

Cooper, T.

5685

+ See the
Homily at
the End.

In the vse of
the Sacra-
ment, is a
double ea-
ting to be no-
ted.
Our senses
in the vse of
the Sacra-
ment are hel-
pers to our
better recea-
uing of the
same.

Hearinge.
Ma. 16. 26
Ro. 10. 17.

Lul. 11. 29.

in such sort, that if he had then immediately departed out of this life, he should haue gone to heauen, which coulde not bee, vnlesse he had spiritually by faith eaten the true soode of euerlasting life, that is Christ Iesus crucified, which he fed vpon most assuredly, while he heard Saint Peter preach Christ. There wete in tyme of the Primitive Church, great numbers of goodly Martyrs saued, which neuer outwardly receaued the Sacrament of the Lordes supper, and yet fruitfully and effectually did eat Christ by faith: And so doe many at this daye, which either by sicknesse, or by imprisonment, or by any other lyke cause of necessitie, are tyed from the outward vse of the Sacraments. Yet, as I haue sayde, God forbyd that we shoulde thinke the Sacrament of the Lordes supper superfluous, but rather exceeding profitable. In the vse of þe Sacrament there is a double eating, of which one helpeth the other. As manne consisteth of twob partes, bodie and soule: so the bodie feedeth vpon the outward elementes of bread and wyne, but the soule feedeth in deede and truly vpon Iesus Christ crucified. The outward eating by þe instrumentes of our body, causeth al our senses, our hearing, our seeing, our feeling, our tasting to helpe our inwarde eating by faith, & by the same quickeneth, stirreth, strengtheneth, & increaseth our faith, þe we may eate þe body and blood of Christ more effectually & fruitfully. For when the faithful chystian, heareth the wordes of Christes institution sounde in his eares, This is my body that is giuen for you, & this is my blood that is shed for the remission of your synnes, it stirreth vppe his faith (for faith is by hearing) to lay strong holdfast vpon this promise, & in his hart doth assure himselfe that Christ dyed and shed his blood, not onely for the redemption of the whole world generally, but for hys also particularly, and that he vndoubtedly is partaker of that blessed worke of our redemption. When wee heare these wordes, Doe this in remembrance of me, our faith is assured, þe it is Christes commaundement, that wee shoulde vse this Sacrament, to call

to

to our comfort and the benefite of our saluation by the
 death of Christ, and in hart and minde at all times, but then
 especially, to shew our selues truly thankfull to him for
 the same. When our sight beholdeth vpon the Table, the
 bread and wyne by Christes ordinaunce broken and pow-
 red out for vs to vse, the fayth is moued thus to thinke: As
 surely and truly as my bodye was behould vpon the ta-
 ble of the Lord the Creatures of bread and wine, as the
 outward parte of his sacramente, and see the same broken,
 and poured out for mee: so assuredly doe I with the eye of
 my faith, beholde the body and blood of Christ, broken and
 shed for me, vpon the Alter of the Crosse, and the same my
 Saviour sitting now on the right hand of god the father,
 with the same body and blood now glorified, wherewith
 vpon the Crosse, he payd the price of my redemption. When
 we see the Minister offering to vs the bread and the cup,
 and wee receaue the same in our hande, and by our sense
 feele them: inwardly in our hartes our fayth is moued to
 haue this cogitation: As truly as our Saviour Christe
 vpon the Crosse by his body broken, and his blood shed
 wrought our redemption, and offered the benefite thereof,
 to all that would beleue generally: so truly am I assu-
 red that now in the vse of this holy Sacrament, by his mi-
 nister he offereth the same to me, particularly to be applied
 to my selfe. And as surely as my hande receaueth the out-
 warde creatures, so surely by my fayth, doe I receiue
 Christ himselfe, and in my hart feele him, and with my spi-
 rituall armes embrace him, as the onely price and meane
 of my saluation.

Seeing.

Feeling.

When we eate of the holy bread, and drinke of the re-
 uerend cuppe, and by our tast haue sense of the sweetenesse
 of them, and seele them passe downe into our stomache there
 to rest, that they may be according to their nature, meane
 to nourishe and strengthen our bodie to continue it in lyfe,
 the fayth is stirred vp by these senses thus to thinke: Euen
 as certainly as my taste feeleth the sweetenesse of Breade
 and

Tasting.

5685
Cooper, T.

and wyne, and thereby perceiue in deede, that their operation is to nourish and strengthen my body, and to quicken my naturall spirites, which without suche nourishment would perishe: euen so the taste of my faith, and sence of my hart doth feele the sweetenesse of Christe his body and blood, broken and shed for mee, and all mankind vpon the Crosse, and perceiue it thereby to be the onely foode of my soule, without which I shoulde perishe both soule and bodye Eternallye. And as certainlye as I feele with bodilye sence, that the Breade and Wyne passeth into my Stomache, and there according to their proportion, feede, strengthen, and quicken my Naturall bodye and Spirites: so assuredlye doe I, with my inward and Spirituall sence, perceiue the bodye and blood of Christe, and the whole benefite of his death and passiō, to passe into the Stomache of my soule, and bosome of my hart, there, through the strength of a true Christiā faith, to be laid vp, wrought and digested, as that onelye nourishment that keepeth the life of the soule, and preserveth mee both soule and bodye to eternall life. They that will Christianlye and charitably, and in the feare of GOD weighe and consider these thinges, I truste will not thinke eyther that wee make lighte account of the Externall Sacramente, or in oure Doctrine teache a synge and sleight manner of eating of Christ by sayth, as the fauourers of the church of Rome doe charge vs.

And I appeale to the Consciēces of all them that followe theire Doctrine, whether euer they were taughte to take suche sweete instruction and comfort, in the vse of that blessed Sacrament, or no.

These good Fruits of that Sacramente are muche furthered and increased by sundrye other Godlye cogitations, which the Scriptures teache true Christians to vse in the administration of it. The worde of GOD teacheth that the vse of the externall Sacramentes, is a manner of confession, whereby men acknowledge themselves

Sacraments
are badges
by which we
Christians
are knowne
from idolaters.

selues befoze G O D and the Worlde, that they are Chri-
stians. Therefore the saythfull recouer, when hee com-
meth to the Sacrament, thinketh this with himselfe: I
by comming to this place proceesse befoze G O D, and his
Angels, and befoze all the Creatures of Heauen and
earth, that in my harte I detelle the Religion of Jewes,
Turkes, Infidels, Heretiques, and all other, that denye
saluation to com: by the deatch of Chyiste: and I acknow-
ledge my selfe vnfaynedly, to bee of the number of them,
that hope to haue the fauoure of G O D, and to bee saued
by the merite and passion of Chyiste onelye. The worde
of G O D teacheth that Sacramentes are, as it were
Seales to confirme the truth of Gods promyses, and to
strengthen our fayth. Therefore by this seale of the Lords
Supper, wee assure oure selues that wee are partakers
of all that Legacie, which Chyist our Saviour in his last
will bequeathed to vs, that is, that his bodye was broken
vpon the Crosse for our redemption, and his blood shedde
for the remission of oure Sinnes. The Scriptures
teache that in the vse of the sacramentes through Fayth,
wee bee vnited vnto Chyist, and ingrafted into his my-
sticall bodye, so that wee liue nowe onelye by him, and
whatsoever is his, by the truth of his promise, is oures
also.

Sacraments
are the seales
wherby gods
promyses are
confirmed
vnto vs.

Sacraments
vnite vs to
Chyiste.

Sacraments
are so linked
vs together
in brotherly
vnite.

The worde of God teacheth, that the Sacrament of the
Lords supper is a linke of vnitye, that knitteth vs to-
gether as members of one mysticall bodye, and therefore
that wee oughte to bee ioynted in mutuall loue and chari-
tie among our selues, and that it is a soule reppose both to
Chyiste oure head, and to the whole bodye, if we haue, haue
or hinder one another. For by the vse therof, we confesse
we are all members of one bodye, all Seruantes of
one Payster, all Childe of one Father, all Subiectes
vnder one Loyde and King, all Partakers of one re-
demption, all Heires of one Heritage, and Giffes of
Eternall Lyfe. And in so manye Linkes of Vnitye

to

to be at discorde among our selues, is in Gods iudgements an heauy testimonie agaynst vs in the day of his wrath. Finally the word of God teacheth vs that the Sacrament of the Lords supper, is our heauenlye Feaste, in whiche the Lambe of God that taketh away the sinnes of the worlde, is offered vnto vs, spiritually to feede vppon in our saych, that by him, as I haue before declared, we maye be nourished, strengthened, and preserued to eternall life, and therefore that we ought to bee verpe carefull so to prepare oure selues, that we may be worthy Guestes for that blessed table. Wherefore I thinke it necessary in a worde or two to teach you how Christians should prepare themselves, as worthy guests, to come to this holy Table. But before I come to that, I will fyrste aunswere an euell and peruerse Doctrine broughte into the Church, by the Sea of Roome, and the Preachers and teachers thereof, directely both agaynst Chyistes owne wordes, and agaynst the doctrine of the auncient fathers, that is, that very wicked man, and horrible sinners, as Iudas and other, doe rate in the sacrament, the very Reall and naturall body of Chyiste, as fully as Peter, or any other Saint of God, or other saythfull Christian hath done, or doth. This Doctrine, as it is reprochefull to the body and blood of Chyist, so it is plainly agaynst y^e which Chyist himself teacheth in Iohn. For there Chyist sayth thus: He that eateth my flesh, & drinketh my blood, abideth in me, and I in him. As the living Father sent me, and I liue by the Father, so hee that eateth me, shall liue by me. I adde, But the wicked & naughty persons abide not in chyist, nor liue by him, therefore sinfull, and wicked saythlesse persons doe not eate Chyist, nor drinke his blood. In the same place Chyist sayeth further. Whoso euer eateth my flesh, and drinketh my blood, hath eternall life, &c. I adde here likewise, But the wicked haue not eternall life by chyist, nor shall bee rayled to life, but to eternall damnation: therefore it is a false and a wicked Doctrine, that Iudas and such other naughty persons

Blasphemus
doctrine, of
wicked mens
eating of the
body of chyist
refuted.
Ioh. 6. 56.

Ioh. 6. 54.

cons doe eate the very true, reall, and Naturall bodye of
christ, for if they did, they shold the be partakers of those be-
nefits, which christ (truth it self) promisseth to the eate him.
Though this their doctrine; to any godly man: may seeme
absurde in it selfe, and Christ his wordes against it be plain
prough, and will not easlye admitte any glose, yet if the
aunciente Fathers also teache not herein, as wee doe, let
vs be thought to deuise it of oure selues. Origin sayeth
this: These thinges haue I spoken of the typicall and
figuratue body. Much also may be spokē of the word
himselfe, which became fleshe, whome; whosoener shall
eate, shall surely liue for ever, (and he addeth) Whome no
euill man can eate. For if it could be that he which co-
tinueth euill, did eate the word that became flesh, seing
that he is the word & bread of life: it would neuer haue
ben writtē, whosoener eateth the bread shall liue for e-
uer. Hitherto Orig. And S. Aug. He that discordeth fro
Christ, eateth not his flesh, nor drinketh his blood, but
he receaueth the Sacramēt of so holy a thing, to the
iudgement of damnation against himselfe. And y same
father vpon S. Ioh. The Apostles, sayth he, did eat the bred
that was the Lord, but Iudas did eate the breade of the
Lord, against the Lord. But most plainly he sayth in an o-
ther place, The sacramēt of the vnity of the body & blod
of Christ, is receiued at the Lords table, of some to life,
of some to destruction. But the thing it selfe whereof it
is a sacramēt, is life to euery man and death to none,
whosoener shall be partaker of it. And in the same place.
To eate that meate, and to drinke that drinke is to dwell
in Christ, & to haue christ dwelling in him, And by that
it followeth, that he which dwelleth not in Christ, nor
hath christ dwelling in him, vndoubtedly doth not spi-
ritually eate his flesh, nor drinke his blood, although ca-
nally & visibly he presse with his teeth, the sacramēt of
the body & blood of Christ, &c. Although I might al-
lege a nūber of other places to y same purpose, yet because
these

In Mat.
15.
De Trini.
lib. 4.
Tract. 59.
Pant. d. 1.
Pant. d. 1.
Tract. 26.

these fathers undoubtedly did know the sayth & Doctrine of the church in their time, this may be sufficient to such, as haue not a minde willingly to abyde in errour. Seeing none be partakers of that heavenly foode, laid forth at that holy table, but such as worthily come to receaue the same, it behoueth all good Christians, as before I haue sayde, to learne how to prepare themselves to the worthy receiuing thereof. And how that may be done, S. Paule in generall words breifely sheweth. Let a man (sayeth hee) prooue himselfe; and so let him eate of this bread, and drink of this Cuppe. The meanes therefore to come worthily, is to proue and trie our selues, whether those thinges bee in vs, which the worthy Guestes of that Table should haue. First therefore we must looke vnto our selues whether we haue an appetite, or desyre to eate of þe blessed foode. For a loathing stomache neuer perfectly digesteth any meate, but turneth it to the hurt of the body. This Appetite or desire cannot be in vs, vntlesse it be wrought by the sharpe sauce of seuerer repentance for our sinnes, which we shall the better prepare, if wee examine our selues, by the perfect rule of Gods iustice in his law, & consider how farre we are from the same, and what danger hangeth ouer our heads for the wante thereof. God sayth in his law. Thou shalt loue the Lord thy god, with al thy hart, with all thy soule, with all thy minde, with all thy strength, and thy Neighbour as thy selfe. That is, wee should loue, we should hate, we should feare, we should hope for nothing but in God, and to his glory: we should thinke or muse vpon nothing in our minde and vnderstanding, but that may make to the honour and glory of god. We should imploye all the powers of our bodye, and of our wordelye giftes to the same ende: we should doe nothing to any other man, which we would not willinglye bee contented should be done vnto vs. If wee examine our selues by this rule, we shal see we be so farre from that we should be, that we haue not one branche thereof in vs, which we will

How we
ought to pre-
pare our sel-
ues to the
worthy recea-
uing of the
lords supper.
1. Co. 11. 28.

How we are
to make trial
of our selues
before we
come to the
lords table.
Mat. 6. 5.

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are
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more evidently appeare; if wee will trie our selues by e-
uery particular commaundemente rightely and truely vn-
derstanden. Seing then we be so farre from the iustice of
Gods lawe, the curse thereof must needs be due vnto vs,
for God sayth, Cursed is he, whosoener keepeth not all Deu. 27. 26
things written in the booke of his lawe. In this man-
ner if wee examine our selues sincerely, we shall throug-
hly know what wee are in the sight of God, as well by the
corruption of oure nature, as by the course of our euill and
naughtie lyfe, wee shall haue sence of our owne sinne, wee
shall hate and detest it, wee shall from the bottome of oure
hartes be sorry for it, with trembling mindes we shal feare
the beaute iudgement of God against vs, and so will there
be stirred vp in vs that Godly appetite, and greedye desyre
to eate of that spirituall meate, whiche onelye can satisfie
our troubled conscience, and cure our repentant and bro-
ken hartes. &c. But though the appetite and desyre be
neuer so great, in vayne he cometh to any table, that hath
no mouch to eate, nor strength of stomache to digeste. A
true and strong Christian sayth, is the mouth of the soule,
and the power wherewith wee doe receiue and digeste
Christ Iesus certified, as the fode of our saluation. We
must looke therefore to our selues, first whether we knowe
and vnderstande the mistery of our redemption, that is, that
the vnspokeable mercy of God sent downe the second per-
son in Trinitie, to take flesh of the blessed Virgine, to lyue
in the shape of a most contemptible man in this worlde, and
in the ende to haue suffered cruell death for the redemption
of mankinde.

Secondly whether we feele in our hartes a strong per-
suasio, that we also through the merciful promises of god,
are partakers of the same worke of our redemption. For a
true Christian must not only haue a generall knowledge,
but also by a symplicite, he must haue a particular appli-
cation of the same to himselfe. Furthermore, as it is
necessary, we haue both a desyre, to saye, *Assured by a*
scence

sence and feeling of true repentaunce, and also an assured faith to receiue and digest this wholesome and comfortable medicine of oure soule: so because God bestoweth not his mercy by his sonne Christ in bayne, or to the end we should still continue in sinne, we must further try our selues, whether we feele an vnfained desire to rise to a newnelle of life, and an earnest study hereafter to amēd our former fautes, and to strayn our selues to a Godly and honest conuersation, that God in vs maye bee glorified, and the mouthes of his Enemies stopped. Lastly, wee muste examine oure consciences, whether we haue a feruente and great desyre, to call to oure remembraunce, the vnestimable Benefyte of oure Redemption, made by the price of his bodie and blood, and to acknowledge and confesse the same vnfainedly before God, and the Worlde, and to peels vnto him mosse hartye thanks for the same, and the residue of his benefytes, not at this present tyme onely, but euer hereafter, vntill the time of his comming.

This is the Godly and Christian tryall of oure selues, which if we vse, by the grace of Gods Spirit working in vs, wee shall become eyther worthye Guestes, or muche moze fytte then other wayes wee shoulde bee.

Obiection.

Happylye some will thinke that this Admonition is a Terroure and torment to theire consciences, to feare men from comming to this blessed Sacramente, rather than an Exhortation or Incouragement vnto it. For if the Daunger bee in it selfe so great, as the vnworthye Receauer catcheth Damnation to himselfe, and the preparation and triall so streight as you haue made it, it were better neuer to come to it. For what one is there among a thousande, that doeth in this manner trye his conscience? or if he doe, hee must needes feele so great want and imperfection, either in sorrow for his sinnes, or in sense of Gods wrath, or in weakenesse of his faith, or in the studie of newe lye, or in the Colde of his charitie,

charitie, or in the feeblenesse to giue thanks, and set forth
the glory of God, or in all these things, that he must needs
be ouerwhelmed in conscience, and feared to make hymselfe
partaker of these holy mysteries. But (deerey beloved) let *Answer.*
not this feare shake your consciences, nor drive you hake
from this blessed table. This examination and repall
must be within the boundes of humane frailtie, and God in
this, as in all other doynges, for Christes sake will vse his
mercie and clemencie. For he knoweth our corruptions & *Psal. 103.*
imperfections, and will haue regarde of our infirmities.
Onely let vs not be secure, slacke and negligenc, but feeling
by this triall great want in our selues, with lowelye,
humble, and confessing hartes, let vs acknowledge the same
and say vnto God: I am sozie O Lorde for my sinnes, but *I these pray
ce for com-
municants.*
not as the greenousnesse of them requirerh, Augment O
Lorde, by thy spirit the sense of thy wrath in me. I helpe
and know with other christians that thy sonne hath shed his
blood for mee, but increase my faith, O God, and helpe my
unbeliefe, I desire to liue according to the calling of a chris-
tian, but the fleshe and the worlde maketh this studie cold in
me: therefore doe thou strengthen me with thy blessed spi-
rit. I know it is my bounden duetie to peeble vnto thee in-
numertall thanks, as well for all other thy benefites, as prin-
cipally for the whole worke of our redemption by the deatch
of thy deerey beloved sonne: but I feeble this zeale to be so
faint and feeble, that it is nothing according to my duetie,
and for that cause I lyft by myne eyes to the throne of thy
mercy, and humbly desire thee to pardon all my imperfec-
tions and to heale all my infirmities. The scile and know-
ledge of my weakenesse may not feare me from this holy ta-
ble. For this heauenly feast is a medicine for them that bee
sicke, a comfort to them that be penitent sinners, a free and
liberall gift to such as bee poore and haue nothing of them-
selues. Christ in this feast is giuen as meate, without which
we know we must of necessitie perishe. And he is giue as lyfe
vnto vs, and therfore without hym we can haue nothing but
death.

A. iii.

death.

death. The best worthinesse that wee can bring to these reuerend and holy mysteries, is, that we confesse our owne unworthinesse, to the end thy mercy may make vs worthy: that we despaire in our selues, to the end thy grace may comforte vs, that we humble our selues, to the end thy goodnesse may raise vs vp: that we accuse our selues, to the end thy sonne by his merite may iustifie vs. For though of our selues wee are able to doe nothing, yet by hym wee shall be able to doe all things. These or lyke cogitations if wee haue, in preparing our selues to that blessed nourishment of our soules, be that breaketh not a hynde to the, nor putteth out smoking flay, will not cause our infirmities, but mercifully reueale vs.

Mat. 9. 24 The sorrowfull Father which with care for hys sonne tryed vnto Christ, I beleue Lorde, by helpe thou myne vnbeliefe; though he his faith, as it myght appeare, was very weake, yet obtained hys purpose as Christes hand to haue his sonne by miracle healed. If our faith be but as a grapne of Mustarde seede, yet it wyl muche preuaile with Gods mercy.

The Apostles of Christ which were admitted to his last Supper were notwithstanding weake, and touched with many infirmities, althoughe they were not altogether wicked and faythlesse, as Iudas was. They beleued in Christ, they loued Christ, and they loued one an other, and yet at the very table of the Lorde they shewed theyr weakenes. Peter not without some reproche of the residue, preferred himselfe

Mat. 26. 33 before them all, Though all other, (sayth he) bee offended by thee, yet will not I bee offended by thee. They ambitiously contented among themselves, which of them should

Mat. 9. 33 bee the greater. I wyl not mention, that immediatly after Supper they through timorousnesse fledde from Christ, and for the tyme forsooke hym, whiche was an euident token of the weakenesse of their faith, after the knowledge of his doctrine and experience of many and wonderfull Miracles. Yet it pleased the great mercye of our Saviour fauourably to accept them, and to admitte them as singular instrumentes

instruments of his grace. Wee may not therefore for our
weaknesse and imperfection despaire, and refuse the com-
forts of that heavenly Table, &c.

The thirde Sermon vppon this

part of the Text, 1. Cor. 10. 5. &c.

But with many of them God was not pleased. For he
overthrew them in the wilderness. Now these things
are examples to vs, &c.



Now Saint Paule in these wordes
uttereth the seconde proposition
of his reason against the Corin-
thians. Which was this. Our
forefathers the people of Israel
were the chosen people of God,
and bare his name. They had
the Lawe of God among them,
they used in effect the same Sac-
ramentes that we doe.

And yet saith he now. God had no
liking in many of them, because they behaved not them-
selves in their conversation, as the people of God should
have done. Wherevpon followeth Saint Pauls conclu-
sion, that it was not sufficient for the Corinthians, nor any o-
ther Christians to profess Christ, or to use his Sacramentes
and service, unless by the fruites of true faith, that is, godly
conversation of lyfe, they ratifye and confirme their call-
yng, and outwarde profession of Christ and his Religion.
For Christians may not lyue as Heathens doe, they are cal-
led to an holie calling, to bee the sonnes of God, the
children of lyght, Citizens and subiects of the kingdome
of Christ, and householdes of the familie of God.
Our lyfe therefore shoulde expresse the holynesse of our hea-
venly Father, the obedience to the Lawes of Christes
kingdome, the orders and statutes of the household of God.
Christians

Heb. 11. 22.

Christians therefore should be such, as they are, to whose society by their calling they are tyed. They are come, (saith the Apostle,) to the Citie of the liuing God, the celestiall Hierusalem, to the company of innumerable Angels, to the congregation of the first borne, which are written in heauen, to God the iudge of all, and the spirites of the iust and perfect men, and Iesus himselfe the mediator of the new Testament. &c. This blessed and high state of calling should be of Christians duely considered, that they may studie with al godly indouour, to frame themselves proportionably thereunto, and to shunne al those things, whereby the honourable state of Christianitie may be blemished.

In these wordes of S. Pauls here recited, I note these two things: first that outward profession of Christianitie and vse of Sacramentes, and external seruice is not sufficient. And secondly when God punisheth and plagueth euill Christians for their wickednesse, that it is not only done for them, whom God specially toucheth, but for example and instruction of all other that doe the lyke. As touching the first our Saviour Christ saith, Not euery one that sayth vnto me Lorde, Lorde, shall enter into the kingdome of heauen, but he that doth the will of my Father that is in Heauen: Many shall say vnto mee in those dayes, Lorde, Lorde, haue we not prophesied in thy name? and haue we not cast out Diuels by thy name? and by thy name done great Myracles? Then will I protest vnto them: I neuer knewe you, depart from me all you that worke wickednesse. Marke these wordes I pray you, and consider that Chistles meaning can be no other but this, that outward profession of his name, and the vse of external things, can not be sufficient to keepe the plague of Gods iust punishment from vs: but that wee must also in lyfe and deedes followe Christ and his holy will, and the perfect rule of Gods word. There are then the voyces and cogitations of them, that among Christians and professors of the Gospel, name themselves

Mat. 7. 21.
It is not sufficient to saluation, to be able professours of god, but also doers of godly deedes.

selues in this manner, when the Preachers threaten that
 Gods iust plagues, wil come vpon them for their vnthank-
 fulnesse, in slaundering the Gospel with their wicked life?
 Oh, say they, we are Baptized in þ name of Christ, we eat
 & drinke at his holy table in the Communion; we beare the
 name of the true Church of God. We receaue the Gospell,
 it is preached in our Churches: it is read in our priuate
 houses, it ringeth in euerie mans eares, it is confirmed th
 publike authoritie. Will not Christ therefore knowe vs,
 who mercifully receaue all? wyl he cast vs of, & make
 place againe for Antichrist, or for the Turke? &c. Against
 this hypocrisie & vaine ostentation of Christianitie; no-
 thing can be more plain the þ S. Iames saith: Be doers of *Jam. 1. 22.*
 the word, sayth he, & not hearers only deceauing your-
 selues. They deceaue them selues sayth S. Iames, þ flatter
 their owne phantasies wth such outward shewes, & haue
 not the substance therof in their hartes, nor declare it w
 the prooffe of their doings, & this he declareth by a verie fit
 similitude. He that heareth the worde, & doth it not, is
 like vnto one that beholdeth his natural face in a glas,
 & forgetteth immediatly what manner of man he was.
 But who so looketh into the perfect law of libertie, and
 continueth therein, being not a forgetfull hearer, but a
 doer of the worke, shal be blessed in his deed. Christi-
 ans must not learne to know onely, or to speake, but they
 must learne to doe þ, which they know. For Christianitie
 consisteth not in speculation only, but in practize & doynge,
 & in constant abiding therein. And therefore saith Christ,
 Blessed is he that heareth the word of God, & keepeth *Luc. 11. 28.*
 it. This doctrine Christ confirmeth by sundry parables, &
 chiefly by this, *Mat. 7.* Whosoever heareth these words, *Mat. 7. 24.*
 & doth the same, I wil like him to a wise mā, that build-
 deth his house on a rocke, & the raine fell, & the flouds
 came, & the wind blew, & beat vpon the house, & it fell
 not, because it was builded vpon a rock. But whosoever
 heareth my wordes & doth them not, shall bee likened

Aa.

to

to a foolish man, that hath builded his house vpon the sandes, &c. By which parable we are taught, þ true christians shoulde lay the foundation of their professiõ vpon the rock Christ Iesus, not sleightly heard, & colonly conceaued, but deeply placed, & settled in the bottoime of their hartes, & then shall stand constantly against all tempests & stormes of temptacion, that þ Diuel of the world can worke against them: because they haue the testimonie of a good cõscience, bearing them witness, þ they follow Christ, not in woordes onely, but in imitation of Ipe also. And contrariwise doth it fall out to them that be idle professors, & no godly doers, & most of all to them that beside idle and vaine shew of professions, sleaunber Gods word by their naughtie and wicked Ipe, and cause it among the aduersaries, to be euil spoken of. We must therfore carefully looke & diligently studie, that wee bee not, in the Vineyard of God, vnfruitfull figgetrees, making shewe of Christianitie, with the faire Greene leaues of hearing Gods worde, commyng to the Church, vsing of the Sacramentes, talking oftentimes of the Scriptures, &c. But the sound and true fruites of godly conuersation we shew not. For if we remaine such vnprofitable trees, we shall be cut downe, cast into the fire, and haue our partes with hypocrites, where shall bee weeping and gnashing of teeth, &c.

Wicked men
are plagued
of god, for
their owne
sinnes to our
example.

The next note of this text is, that when God punisheth and plagueth wicked & naughtie men, for doing contrarie to his will, it is not done onely for them vpon whom the particular punishments light, but for the example of other also, in al ages & times. These things, saith S. Paul, are examples for vs, &c. And afterward, All these things came to them as ensamples, & were written to admonish vs, vpon whom the endes of the world are come. The better to vnderstande this, I will first declare vnto you two pointes, the one, that all things that come to man, come not by fortune, by chaunce, or by naturall course onely, but by þ certaine prouident & appointment of God, & secondly for
what

what causes, God most commonly sendeth such plagues vpon
men. And then will I adde y^e conclusion, y^e Christians must
make applicatiō of such examples to themselves, and how
y^e is to be done. As God of his vnestimable goodnes made
the world & all that therein is, for the benefite & commodi-
tie of mā, that he might vse all the inferiour creatures to
Gods glory: so vouch the same Lord & maker, by his almighty
power & iustice wisdom, continue & preserve y^e same.
My father yet still worketh (saith Christ) and I worke. *Joh. 5. 17.*
By him onely we moue, liue, & haue our being, as Saint
Paul saith, & as David in sundry Psalmes witnesseth, whē
thou hidest thy face they are troubled, whē thou takest
away their breath they die, & are turned into their dust,
whē thou lettest thy breath go forth they shall be made,
& thou shalt renew the face of the earth. *Psal. 104.*
That we call
and esteeme nature, is nothing but the very finger of God
working in his creatures, much more the alteration of na-
tural courses & things done extraordinarily. As god made
clouds at y^e beginning to water y^e earth, so doth he preserve
them, & by his mightie power holdeth them hovering in y^e
aire, y^e they fall not downe immoderately to drowne y^e earth,
but shedde themselves temperately by drops, & sweet showers
to season y^e same. Wherefore whē raime falleth excessively
to hurt y^e earth, or hinder mankinde, as it did in the time of
Noah, or whē the clouds be cleane dried up that there is no
raime at al, as it fell out in y^e time of Achab, it is most evi-
dent to be y^e worke of God, according to his iustice puni-
shing y^e breaking of his law, & vnthankfulness of his peo-
ple. So likewise as God made y^e aire, so it is he y^e for lyke
causes keepeth it in seasonable manner, sometime moist, som-
time dry, sometime weate, sometime colde, sometime whole-
some, sometime infectious & dangerous, whereby followeth
sickness & death of men, & murrains of cattle, &c. In like ma-
ner I might speake of y^e earth, y^e water, y^e donne, y^e moone,
& y^e sunne of the starres & planets. In all & euerie of which,
as it is the finger of God, that keepeth this in their natural
order,

nothing be-
sideth man
by fortune,
but at things
by gods dis-
cretion.

Nature
what it is.

Gen. 7.
3. Reg. 17.

Cooper, T.

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order, so it is his power & both alter & chaunge the same, & for causes to his wisdome knowe, byingeth out such effects as be hurtfull rather then beneficiall vnto man. Therfore whē we see infections, sicknelles, diseases, deatches, murraines, losse of coyn or hay, destructiō of cattle, great floods, burnings, blastings, & a nūber of such like, we must looke further then into & course of nature, & vnderstand & there is a God, & an ouerruler of nature, & both those things. This is not true only in these things & appertaine to nature, but in those also & be done by the will of man, or as we say prophanely, by chaunce or fortune. For in deede there is no chāce or fortune. And therfore & good father Aug. doth re-
Retract. notice those heathenish names, & repented that euer he vled the. That which we call fortune, is nothing but & hand of God, working by causes, & for causes, that we knowe not. Chaunce or fortune are gods deuised by man, & made by our
Fortune what it is. ignorance of & true, almighty, & euerlasting God. Are not
Mat. 10. 29 two sparrowes solde for a farthing, & one of them falleth not to the ground without your father, yea all the heires of your head are nūbred, feare you not therefore, you are more worth then many sparrowes, The sense of these wordes is, & the prouidence of God extendeth it selfe to al creatures, so & there is nothing so base or simple, eyther without man or within him, which he neglecteth or is ignorant of. Of those things that be without man, nothing almost is of lesse value, or lesse esteemed, than a poore sillie spar-
God the Creator, disposer, and preseruer of all. row, & yet one of them falleth not to the ground, without our heauenly Father. Of such things as appertaine to mā, nothing is of lesse price than a heare, & yet one of the perissheth not, but by Gods prouidence. This doctrine maketh greatly to the aduancement of the true knowledge of God. For it teacheth vs, as I haue sayd before, not onely that he is & maker of heauen & earth, & of all & creatures in them contained, but also that he both gouerne and dispose them all, & preserue them that they may continue so long, as to his blessed will shall seeme conuenient.

The

The scriptures in sundry places witness the same, both in the course of his doing in sundry Histories of Ioseph, of Job, of Saule, of Dauid, and in particular testimonies of sundry Godly men, and holy Prophets, but none more evidently and zealously, than Dauid in many Psalmes, but principally in the 104. 107. Unto which places I referre the Godly hearer, for this time would not serue, if I should but meanelly declare vnto you the wholesome instructions, and assured comforts that are to be gathered, both by the examples and particular testimonies. Christ in the words before recited, extendeth the carefull prouidence of God to Sparrowes, and to the heares of oure heades, to the end no man should thinke or imagine, that it is onely a generall prouidence, as many doe in these days, which as they dare not deny, that the world is gouerned by the wisdom and power of God, so they thinke it an absurde thing to teach, that God is occupied about all particuler Creatures, and specially them that be of the meanest sort. Wherefore they expound those wordes that Christ useth here, of the scripture in other places, to be spoken by Hyperbole, that is, a manner of figuratiue speeche, passing all truth, whereby to signify a meane truth. But I would learne of these men, what it is, that sauing the nature of his Godhead, maye in this kind of thing be spoken of him more then truth seeing he is Omnipotent, of infinite knowledge, and is present in all places. So much as they shal exempt from Gods disposition in his Creatures, so much shall they with dishonour of God, pul from his Almighty power and infinite wisdom. We may not thinke it is any disgracing of maiesty of god, to shewe the same his prouidence to the preservation and direction euen of his meanest creatures. For he worketh not as men do with labour and greefe, or toment of mind. His very beck, will, and countenance is prouough to doe, or alter all thinges, euen to make Heauen and earth, as the blinde Heathen Poet Homere could saye. For this is the greatest praise that can be of his exceeding maiesty, that he

As. iii.

seeth

The absurd opinion of the confuted that imagined god to gouerne great thinges and matters only without providing any wher for thinges of little value.

104. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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seeth all thinges, that he disposeth and worketh all thinges, that he directeth all his Creatures to that ende, for which in the beginning he made them. If this be so, some will say vnto mee, why then, as God is to be praised and thanked, for all that is good, so whatsoeuer is euill also, is to bee imputed vnto him, and no man or other creature, no nor the Deuill himselfe to be blamed for any hurt that is done, because it is Gods will and disposition it shoulde bee, and agaynst that, who is able to stande? And so G O D shall be accounted the Authoure. of sinne, whiche is a wicked, and horrible assertion. These daungerous cogitations are by Satan thrust into the mindes of Christians, purposely to make them to murmur against God and his prouidence. And as I am very loth in this Auditory, to enter into the searche of Gods secret Iudgements, so may I not cleane omit to take away the offence of this vngodly cogitation. And yet meane I not to doe that deepeley, and with intricate and harp reasons, but such, as the meane person not voyde of naturall vnderstanding, may sufficiently conceiue. Who knoweth not that the end wherunto any thing is done, maketh one and the same thing eyther good or badde, iust or vniuste? A Magistrate putteth a man to death, not for hatred of the person, nor for particular reuengement, nor to haue benefite by his goods, and in this he doth well, being the Minister of God, by him appoynted so to doe. A Ruffian or a Thiefe, killeth a man to be reuenged on him, to haue his goods, or to the end he may auoyde some daunger thereby, and in this he sinneth greeduously. And yet to kill a man, or to put him to death is all one act, iust and good in the one, wicked and naughty in the other. So G O D by his prouidence, maye dispose those thinges to bee done which wicked persons, as his Instruments doe perforce, & the same iust in God, in them sinfull and naughty. For God in those thinges respecteth his owne glorie, or the punishment of vice and wickednesse, without any corrupt affection at all.

God is not
the author of
sinne.

Euery act is
to be measur-
ed good or
bad, by the
intent of the
actor.

The

The naughty men whome the wisdom of God bleth as instruments herein, haue not the repenting, but with all indeuour seeke to satisfie their own ambition, cruelly, vncircumspectly, or other insull passion of the mind, and haue no regarde to the iudice of God, and fulfilling of his holy will, I will vse but one example, notwithstanding the scriptures minister to me a great number.

God had oftentimes by his Prophets, called his people the Jewes to leaue their Superstition and Idolatrie, to leaue their wickednesse and naughty life, and to returne to him by repentance, and yet they would not: I rose vp Jer. 7. 13. earely, sayd God by the mouth of Ieremy and sent vnto you all my Prophets, and you haue not heard me, nor haue not inclined your eare vnto mee, but haue done worse then your forefathers &c. Therefore he was resolved according to their deservings iustly to punish them. And who can denye, but this resolution in God was moste iuste. For his Instruments he bleth the King of Assiria, a proud, a cruell, and a wicked Prince, who came vpon the Jewes and shewed toward them all crueltye and extremities, in no part respecting the satisfiing of Gods Justice, or the punishing of his naughty people, but the satisfiing of his owne ambitious and euell affection, wherewith he thought to enlarge his Empire, and to sette foot vpon his owne glory. And who can deny but that this doeing was in the King insull and naughty, and therefore was this euill mind in him, not long after punished by God himselfe. And this maketh verie greatly to the setting forth of Gods wisdom, that hee came vnto his Instruments, to punish the naughty men, and to make the iust and indeuours of wicked persons to his glory, and to the satisfiing of his Justice, though they doe not regard the same. But I referre these to him who is the perfecter of all goodes, of euill mindes, they drawe me to the purpose.

God bleth
naughty in-
struments to
the washing
of good.

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What the can-
ses are, that
moue god to
plague men.

The punish-
ment of sin.
Leu. 26. 40

Let vs nowe therefore come to the seconde note; that is, with what causes God is vsually moued, to worke such plagues and euils to men, & those generally are two. The first is, the punishment of sinne, and the transgression of his commandementes, as infinite Examples, and almoste the whole course of the scriptures teache vs. For their owne sinnes, sayth *Moses*, and for the sinnes of their fathers, shall they be plagued to confesse their iniquities. &c.

Ios. 14. 10. And agayne, If you shall leaue the Lorde your God, and shall serue strange Gods, he will turn himself and punish

Deutro. 21. you, But of al other places most plainly, Deut. 21. Leuir. 26. ver. 14. Where after god hath signified what worldly blessings should come vnto them. if they did obserue and

Leu. 26.
14-25.

keepe his lawes, he addeth: But if thou wilt not obeye me, nor doe all these commandementes. &c. then will I also doe this vnto you, I will bring vpon you fearefulnessesse, a consumption, a burning, and the burning, a plague to consume the eyes, and make the heart heauie, & you shall sowe your seede in vaine, for your enemies shall ease it, and I will set my face against you, and you shall fall before your enemies, and they that hate you shall raigne ouer you. I will breake the pride of your power, and make your Heauen as yron, and youre Earth as Brasse, your strength shall be spent in vaine, neither shall the Trees of the Land giue their fruites, I will sende wyld beasts vpon you, which shall spoile you & destroy your Cattell, and make you few in number, for youre highe wayes shall be desolate: I will send a sworde among you and when you be gathered in your Citties, I will sende the pestilence vpon you, and ye shall be deliuered into the hand of the ennemie. And so continueth God to reckon vp all these miseries and calamities that any wayes may come to man, and that he will send them. Whereby we are by the mouth of God instructed, as well that suche plagues and miseries come (as before I haue sayde) by the prouidence and appointment of God, as also that they are vsually

usually call vpon men for shame and wickednesse, and for re-
uolting from his holy will and true worship vnto supersti-
tion & Idolatrie. But here we must haue in minde ^{that} which
S. Paule meaneth in this place, that God sheweth not his
particular punishmentes only because of them whose per-
sons they touch, but by their example call other home also,
that be gone astray. And in deede happie is he, that canne
learne to take heed by other mens perill, before ^{he} ^{be} scourged
light vpon himselfe. . . Our corrupte nature vnderstanding
that God is a iust God, and will punish sinne, when we see
any notable plague or misery sent to a man, by and by with
great rigour we condemne him as a very euil man, though
in deede, we neuer knewe him by him. . . And because God
doth not in like manner touch vs, we flatter our selues, and
perswade our owne minde that God fauoureth vs, and is
delighted in our manner of life, though it be happily farre
worse than the other, and so we lose our selues in vanity,
and continue in wickednesse. But S. Paule in this place,
and Christ in this place, teacheth vs another manner of Les-
son. . . Upon certayne of the Christ of them, whose blood Pil-
late had mixed with their sacrifice: Why (sayth Christe) ^{Luc. 13. 32.}
thinke you that these *Gabarians*, above all other were
greatest sinners, because they suffered such punishment?
Nay, I saye vnto you, vnlesse you all repent, you shall in
like manner perishe. Or thinke you that those 18. that
perished by fall of the Tower of *Siloh*, were of all other
in *Hierusalem*, the greatest sinners? Nay, I say vnto you,
vnlesse ye repent, ye shall al in like manner perishe. Here
first we are taught that not only they, vpon whom the eter-
nall punishment lighteth are sinners, but all other, euen ^{the}
very child that is this day borne, if Gods iustice consider
him in himselfe: much more such, as in continuance of
their life, haue heaped on sinne daily, by wicked thoughts,
naughtie wordes, and euill doings, and therefore if God
shoulde deale with all according to his iustice, it shoulde fall
to all other, as well as to them.

punishment
sent from
god for exam-
ples sake.

Bh.

This

Phil. 1. 4. 2.

This doo good and goodly men vnderstande, as David whē he sayd: Enter not into iudgemente with thy seruants: O Lord, for if thou obserue our iniquities, who shal be able to abide in? And therefore Christ our saviour teacheth vs dayly to say, Forgiue vs our trespasses, &c. There is no mā but he trespasseth, & deserueth Gods punishment, whiche thing, if christians would according to duty consider, undoubtedly they should be moued both more fauourably to iudge of other mē, & when they see their punishmentes, to be afraid also of themselves. For this they should certainly in goodly meditation thinke to themselves: Seeing that al mē are sinners, if God did not mean by example of such punishmentes to stir vp other, he would secretly punish thē, & not so openly shew his wrath. Therefore by sight of such examples, we must not only be moued to praise God, & to extoll his iustice for punishing iniquity, but enter depely into ourselves also, & searche our own consciences, liues, & doings; whether there be not as great, or greater fautes in vs as in the lusty wrath & plague of god whē quail began, if we in time repent not, and turne to him: wherfore thus much we learne to applye to our instruction, not only such examples of Gods iustice, as in our liues we see agaynst wicked & notorious sinners, but other also y are recorded in y holy scriptures. For whatsoeuer things are writted they are writte for our instruction, y they may be as a plect for vs, vpon whom y laste ends of the world are fallen. It is written Num. 11. That the childre of Israel when god by Moises deliuered out of Egypt, lusted wickedly agaynst

Num. 11. 4.

God saying: Who shall giue vs flesh to eat, we remember the fische that we did eat in Egypt, the Cucumbers & Popons, the Leekes, the Onions, & the Garlike, but now our soule is dried away, we can see nothing, but this ~~Man~~. They did not only luche gods good blessing to warde them, but also longed and lusted, after theire owne grosse feeding in Egypt. Therefore God satisfied their desyre, and fed them with Quailles, a whole Moneth together

ther; but their own law was their destruction; and while
the meate was yet in their mouths; the wrath of God
came vpon them, and destroyed a greate number of them.

This shoal also be one Example for vs; that wee doe not
in like manner loathe the sweete and delectable fode of the
Gospell and Doctrine of our Redemtion by Christ, which
God myght wonderfully hath bestowed vpon vs; that with many
murthering hartes, thus leaue off after Opinions, gyle like, and
other sticking and grosse feeding, whereunto wee haue
seed in Egypt vnder Aenechist: I meane Maikes, Partick;
Purgatory, Pilgrimages; and such like cope of food of our
soules; that may make vs so fauourill in the sight of the
Lord. For if we do, God will scale with vs, as he did with
them: hee will make our vices grow to be our destruction; the
meates to pull his lust to catch vpon vs. It appeares, that
hee will sacrifice our vnhumble will desire; but it will be in
such sort, that they which long most exceedingly for it, will soon
rest, be weary of it, & feele the punishments thereof most bit-
terly. As is written Num. 11. That the people despised
themselves with whom they were, with the daughters of Moab.
and for the same wicked offence, 14000. were slayne; and
becaule the cheefe Ring leaders of that treuery, & gaue
example to the other, were Noble persons; and the heade
and Person of the people; god commended Moises for the
wise reuerence of other, as having them by against the Lord.
And thus wee shalke in these dayes, when Austerie and
whozenomie ouerwhelmely sheweth, and is of all sorts the
most esteemed a small offence, yf none at all; that god will
suffer the same vnpurged. For surely, though he has long
sufferance to allice vs to repentance; & heareth of for
the time the prayer of his pious wayth; when it com-
meth to will be the greater. As is written Num. 16.
That Corah, Dathan, Abiram, with their confederates
murdered a gainst Moises & Aaron the Magistrate & Spi-
ritual, by gods speciall providence appointed to deliuer his
people, & to giue shew through the wilderness, & they sayde

Num. 25. a

Bb. ij.

Ye

Num. 16. 3.

Ye take too much vpon you, why do you lift your selves about the congregation & is it a small thing, that thou hast brought vs out of a Land, flowing with Milke, and Hony, to kill vs in the Wildernesse? excepte thou make thy selfe Lord and Gouvernour ouer vs, also? &c. But God declared how greivous and displeasing a thing it is in his sight, for people to rebel or murmure against their lawfull Magistrate, and tooke the reproofe thereof vnto himselfe. And therefore caused the earth to swallow vp, the cheefe ring leaders of that misheefe, and destroyed of the residue 14700. Hereby they maye learne what is due vnto them, and what wil come vpon them, which not onely in their hearts secretly, but openly in their assemblies, whē they dare murmure at our gracious Governour, whom God hath appointed to deliuer vs out of Egypt, and by the Gospell of his sonne Christe, to bring vs into the Lande of promise, and cause their patrones and defenders in their slanderous Libels and booke openly published, like traitours to disgrace her maiestie with titles of an Usurper, a Usurpatione, a scourge of the people from the Churche of God, and they that be at home giue oute the same thinges, in their secrete speeches. And all as truly and iustly, as Dathan and Abiram charged Moyses with vsurping authority ouer them, and with leading of the people purpose to destroye them in the Wildernesse. But I doubt not, the God of truth will (as hitherto he hath done) take vpon him the defence, and preseruatiō of his lawfull Magistrate and Governour, against these traitorous murmurers, and mutters, and in the end, unless they repent, will sende them their iust rewarde. In the meane time we oughte in our prayers earnestly to call vpon God, that hee will holde his mercifull hande ouer vs, and that hee will moue the mindes of our Prince and Counsaile, to haue a more careful eye to these murmurers, which openly shewe themselves by forbearing oure communion in Prayers & Sacramentes, and in the meane time with greedy myndes

lust & long for that day, in which they may pour out their
traiterous malice toward God & their Prince. For ever,
it is written in Esay: That even in the time of that good
king Ezechias, who had cast out superstition and idolatrie,
and very exactly reformed Gods true Religion, according
to his law, yet that the small Tyrannus Seancherib & the
Assyrians entered in it, spoiled the country, destroyed all
their great Cities, & beseged the Citie Hierusalem: & the
king himself in it, then which calamitie, the people of God
had scarcely at any time felt a greater or more grievous:
And what I pray you might be the cause hereof? Undoubt-
edly because the people did unthankfully receive & gonly
& haply reformation of Religio. Some murmured at it, &
kepe their monuments of idolatrie for a day, some receaued
it holowly & colowly: either to please the Prince, & to haue
some benefite or countenance by it, or else to keepe them-
selues from the penaltie & daunger of the Lawe. The most
that did soundly embrace it, did not conforne themselues
in life accordingly, but w little or no amendment, continued
their old corruption. Some notable faultes were also in
king himselfe, though otherwise a blessed Prince. There-
fore God vled that sharpe scourge, as well iustly to punishe
the obstinate, as also to bring the repentaunt home to hys
mercy & reformation of life. By this we are taught, that
albeit it hath pleased God by our Prince, to cast out super-
stition and idolatrie, to drive away the usurped power of
the Bishop of Rome, to restore true religion, & the right vse
of the Sacraments, & by lawe and authoritie to confirme
the same: yet we may not herein flatter our selues, as though
we were safe from Gods displeasure, or greatly in his fa-
uour. For if we doe not thankfully receive this his vne-
stimable benefite, & in life and gonly conuersation conforne
our selues vnto it, that his name may be glorified in vs: we
must assure our selues, that this wil fall to our great iudge-
ment: & that in the time of our Ezechias, he wil plague vs,
as he did the Jewes by Seancherib, in the time of their good
king.

Bb.iii.

king.

Afflictions
are laid vpon
the righte-
ous to trie
them withal.

king: Thus haue I noted vnto you, chaps. 12. foure kindes
ples, that by them for many kindes howes apply the residue.
Now least by rashnesse and ignorance, men vncharitably
conuenient the innocent and good man; because hee touch
him touched with affliction and trouble: I must see you
vnderstand that belesse hee full punishment of the open and
notorious sinner, whereof I haue spoken, there is
also an other cause wherewith God is moued, to sende
among men mysse, trouble, affliction, and griefes of this
worlde; that is to trie and proue furthe as bee good and
goodly; that they vertues make more shyny among men,
to the honour and glozpe of God. The fornaice (sayeth
Ecd. 17. 5. *for Synack*) tryeth the Porters vessell, and affliction try-
eth the iust and godly. And *Salomon*; As Silver and
Prou. 17. 3. Golde is tryed by fire, so doth God proue and trie the
Iud. 8. 21. heartes of men: Your Fathers (sayeth *Judith*) were
tempted that they myght bee tryed and proued, whil
the they truly from their hearts worshipped God.
In this manner God tempted and proued his sayth
full seruantes; Abraham, Ioseph, and Iob, that by the
tryall of their constancie, they sayth myght bee the more
notable and famous; and both themselves more in sayth
confirmed; and God, as I haue sayde, by them
more glorified. When God call vpon loke all those mys-
series, which the Scriptures mention, by vnnatural
wyse and vnkynde friendes, with rashe and vncharitable
iudgement, woulde needes perswade hym that it was
the anger of God, and iust punishment for his sinnes,
that brought all those thinges vpon hym. But he stay-
ed vpon the testimonie of a good conscience; and the
constancie of his sayth, assured hymselfe of the good wyll
and fauour of God, and therefore hee tooke all pati-
ently, saying, The Lorde gaue it, and the Lorde hath
Job. 1. 21. taken it away, euen as the Lord will, so be it. In which
wordes wee haue to learne the exceeding comforte, which
the godly take in the myddest of these troubles, by the doc-
trine

trinitie of the providence of God : whereof I spake before.
For because nothing is done without him, by his onely
sufferaunce Tyrantes persecute, they spoyle, they take
the goods, they cast them into banishment, into prison &
bondage, they kill them, and exercise all kindes of cruel-
tie against them. It is his will also that men be afflic-
ted with sickness, with poverty, with hunger, with
cold, with scalding and reproche, with losse of children
and goods, and with all mysteries that may fall in the life
of man. But because the same Lord and God, which as
a full iudge sendeth all these things, is also a most mer-
cyfull, tender, and kynde father : undoubtedly hee will
not suffer any thing to happen to vs, but that shall be
profitable, and a furtheraunce to our saluacion. For hee
is in all troubles, and in all perils, I come they are the
greatest neuer so greivous and intollerable; the godly
receaue them, and abyde in them, not only with patience,
but with ioy, and gladnesse. They are perswaded, as
the truth is, That God is in all these things, that hee
receaueth, and therefore with a heerefull heartes. They
glorye in their afflictions, knowing that tribulation
bringeth patience, patience experience, experience
hope, and hope confoundeth not, nor maketh asha-
med. This comforte it was that made Iob so patiently
to abyde losse of goodes, the spoyle of his landes and hou-
ses, and the myserable destruction of his chyldren. The
same comfort caused Ioseph, with lyke patience to endure
bondage, imprisonment, scalding, reproche, and daunger
of his life. For he was assuredly perswaded that nothing
was done, without the certayne prouidence of his louing
and mercifull Lord and God, and therefore was assured,
that it woulde fall out to the best in the end. This if wee
soundly and truly consider, wee shall neither rashly con-
demne other, whose sinnes be not notoriouly knowne,
and when any euill happeneth to our selues, by this com-
fort, we shall sustayne it patiently.

John

- 1 Nowe haue I bytely declared vnto you, as ydu haue
heard, first that outward profession and eternall seruice,
and vse of Sacramentes, is not sufficient for Christians,
2 but that to the glorie of God, they must confirme their cal-
ling, with the practise of a vertuous & godly life. Second-
ly whensoever misery or plague happeneth to mā, it com-
meth not by chance or fortune, or by a course of nature, as
3 vaine worldly men imagine, but by the assured prouidence
of God, that seeth, knoweth, & worketh all things. Third-
ly, that God is moued with two causes, to cast such mis-
ries and afflictions vpon men, sometime by iust punishment
of sinne, for transgression of his holy lawe, and secondly to
4 trie the faithfull and godly. And lastly, I haue tolde you,
what good instructions are to be taken of true Christians,
in both those wayes. It remaineth that we pray vnto God
most hartely, that this doctrine may be so imprinted in
our hartes, as it may bring forth one frutes to
our glorye: to whom bee honour and
glorye for ever and ever.



¶ Certayne Sermons vppon this 177

Text, Mat. 13.3.

The seede sower went out to sowe his seede, and some fell by the high wayes side, and the foules of the aire came and deuoured it vp, some fell on stonie ground, where it had not much earth, and anone it sprong vp because it had no deepensse of earth: but when the Sunne rose, it was burned, and because it had no roote it withered, &c.



The holy ghoſt in the ſcriptures, ſundry times reſembleth God, to a huſbandman. And as there be ſundry kindeſ of huſbandry, ſo doth he, in diuers reſpectes, compare the Church & people of God, to the partes thereof. Ancient writers, make three parts of huſbandry, Paſturing, Vintage, & Tillage. As al theſe

do the ſcriptures compare the Church of God. The Lorde is my ſheepard (ſaith *Dauid*) therfore can I lack nothing, He ſhall lead me forth in a greene Paſture, &c. And againe, We are the people of his paſture and the ſheepe of his handes. And *Chriſt* himſelfe ſaith, I am the good Sheepard, &c, and my ſheepe heare my voice. As touching Vintage, *Chriſt* ſaith, I am the true Vine, & my father is the Huſbandman. In Eſay God maketh a long diſcourſe, declaring his Church & people to be his choſen Vineyard, planted in a very fertile ground. To which para- ble *Chriſt* alſo alludeth in *S. Matthe*. To Tillage he com- pareth his Church, in *S. Ioh*. Doe not you ſay, there are foure monethes and then Harueſt commeth? Behold, I ſay vnto you, liſt vp your eyes, & looke vpon the coun- tries round about you, becauſe they are white & readie to Harueſt, and he that reapeth ſhall haue his reward.

Cc.

that

Chriſt com- pareth the church to huſbandry eſpe- cially in paſ- turing, vin- tage, and til- lage.

Psal. 13.12.

Psal. 94.7.

Ioh. 10.11.

Ioh. 15.1.

Eſa. 5.1-6.

Mat. 21.33.

Ioh. 4.35.

Cooper, T.

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Mat. 9. 37

Why the
Spirit of
god doth com-
pare the
church to his
bandie as
before saide,

Interpretati-
on of this pa-
rable of the
seede sower.

4. The
5. Preachers
are authori-
sed by god in
their calling.
1. Cor. 4. 1.

What shall
we say to
be had of god
ther.

2. Cor. 2. 13.

1. The. 2. 13.

that he may gather in frutes to euerlasting life. And in
S. Mat. There is a large haruest, & few workmen: desire
the Lord of the haruest, that he will thrust forth labour-
ers into his haruest. But in no place moze plainly, than
in this parable of the seede sower, which now I haue recit-
ed vnto you: This is spirit of God doth of purpose, by these
familiar similitudes to set before our eyes, and so imprinte
moze deeply in our mindes, partly the great goodnes and
singular care of god toward vs, partly to teach vs our dutie
toward him. As the husbandman traualleth, and hath
great care of his pasture, his Vineyard, and Tillage, and
leaueth nothing vndone: whereby he may further them,
so ought they to answer his expectation & to reepect him
accordingly. But as touching this parable of the seede
sower, ye haue to note these partes. God is the husband-
man, the Preachers of the word are the seede sowers, the
seede is the worde of God, the ground is the heartes of
men, the diuersitie of the ground, moeth the diuersitie
of mens dispositions in hearing the worde of God. If pre-
achers bee the seede sowers, then haue they authoritie frō
God, as doyng his seruice, and as comyng in hys mes-
sage: and therefore sayth *Paul*, Let man so esteeme vs
as the seruantes of Christ, and bestowers of the secrettes
of God. They must bee heard therefore as the messen-
gers of God, they must be esteemed as hys seruantes
that come to sowe the seede of saluation in the heartes of
men. It is the worde of God that they utter, and ought
to haue the Maiestie of hys person, though it bee uttered
by the mouthe of a mortall and fraile man. The Prophets
say thus: Thus saith the Lorde, The mouth of the Lord
hath spoken, and yet were they men that deliuered the
message. So God honoureth his messenger, that though
he bee couered wth fraile fleshe, & sometime also staped
with sinne: yet he maketh hym, his mouth, to open his will
vnto his people. When you receaued the worde of me,
you receaued it not, as the worde of man, but as it was
in

in dede, the worde of God. And to the Galatians,
You refused not my infirmite in fleshe, but you re-
ceaued mee, as the Angell of God, yea euen as Christ
Iesus. And agayne to the Thesalonians, Hee that reiec-
teth vs, reiecteth not vs, but God, who hath giuen his
holye spirite vnto vs. And for that cause sayeth Christ,
He that heareth you, heareth me, and he that reiecteth
you, reiecteth me. And God in his Prophetes, alwayes
taketh as to himselfe, that contempt, or that repynche, that
was shewen to his Ministers, whom he sent vnto his peo-
ple, & threatneth for the same, most greuous punishments.
This should they consider, which in these dayes make so
small account of Preachers, and preaching of gods worde,
that they esteeme neither any thing of lesse price, nor any
persons of lesse credite. But therein they shew, both howe
little regard they haue of their owne saluation, and howe
lyghtly they esteeme the gloire and Paule of God, who
offereth by that benefite vnto them by his Preachers.
The worde of God by Christes owne exposition, is the
seed: and so saith S. Peter also, You are new borne, not of
mortal but of immortal seede, through the worde of
God, that liueth and abideth for euer. All fleshe is grasse,
and all the glory thereof as the floure of grasse, grasse
withere, and the floure falleth, but the worde of God
abydeth for euer, and this is the worde which by the
Gospell is brought vnto you. Alerie, sily and aplye is
the worde of God resembled to seede, as well of diuers other
properties, as principally, that seede, is in appearance, a
small and contemptible thing, but very profitable, and of
great strength and verue, so as without it, all kindes of
things would perishe. As a little seede, you see a herie
faire and beautifull floure, of a small herse, a large and
a fruitfull tree, of a meane Acorne, a huge and mayne Oke.
If you make a seede of nill precious and riche metall, it
can not haue this strength, and grace with it.

Gal. 4. 14.

1. The. 4. 8

Luc. 10. 16.

How those
are to be
thought of
who lightlie
regard whow
preaching of
preachers.

1. Pet. 1. 23.

That the
worde of god
is resembled
to seede, and
why.
Esa. 40. 6.

Cooper, T.

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The power
of the word
of god in it
selfe, and in
the estimati-
on of the
worlde.
Rom. i. 16.
What gods
word worketh
both in the
heavens.

Even so the word of God, in estimation of the world is simple, base, & contemptible, but in vertue, power & strength, exceeding great & maruailous. I am not ashamed of the Gospell (saith Paul) for it is the mightie power of God to saluation, of all them that beleue. By secret power & the spirit of God giueth it, it altereth the mindes of men, it lyghteneth their heartes, it engendreth a newe will; it bringeth forth goodly & holy doings as due fruites thereof; it changeth not only particular men but whole Empires, kingdomes & countries, it worketh & which in no wise can bee wrought by the counsailes, wit, wisdom, cunning, pollicie, or strength of man. This strength and power of

1. Cor. i. 13.

1. Pet. 2. 7.

Gods word both S. Paul speake of. We preach Christ crucified, to the Jewes a stumbling stocke, to the Grecians foolishnesse; but to them both being called, we preach Christ the power and wisdom of God, &c. God hath chose those things, which are foolish in the world to confound the wise; God hath chosen the weake things of the world to confound the mighty. The effect of this, appeared

How gods
word pre-
uaileth even
against
mans wis-
dome and
cunning.

Example of
the Apostles
time.

Example of
later, and of
these present
times.

immediately after the Apostles in themselves contemptible, & yet vnblemished, who with the despised and loathed doctrine of Christ crucified preuailed, & prospered through out & world, notwithstanding the wisdom, & learning, & pollicie, the power of the world did set it selfe against it: and as a little Muste seede, the Church of God by the power of the Gospell prospered, and growe to great largenesse, so that the poore foules of the ayre, that were chased out of the woodes, by tyrannie and persecution, byd rest in it, and with quietnesse of conscience, though with trouble of the worlde, settled themselves, and builded their nestes therein. The lyke hath bene, euen of late yeres, wherein, it hath pleased our mercifull God, to renewe his Gospell, and to seme it into the worlde; so that the gospell with great comfort see, and the whole world may perceiue & myghtie power of God, in prospering his Gospell. What conspiracies, what edicts, what cruel Passakers and murderers,

herd, have bene so suppre the Gospel; all men do knowe,
and those that feare God, with pious hart lamentant it.
Eue now are wroughte those things, of which Dauid pro-
phetied many hundred yeres before, Eue now the nations
fret & fume, euen now the enemies of God, haue their daid
twicked and Diuillish deuises; euen now the Princes of
Antechristes hand, conspyre and laye their headen toge-
ther agaynst Christe; and agaynst his worde. Let vs
bryake their bandes asunder, say they, let vs take of their
poeke, let vs by all meanes we can, seeke the confusion of
those Princes, countreys, Noble men; and other, which in
any place mapntayne this new preached Gospel. Lette it
be wroughte by policie, by perurie, by craft, and dissimula-
tion, by violence, by crueltie, by mischief, by murder, by a-
ny meanes that may be. Let vs roote from the face of the
earth these Protestantes, these Hugonotes, these Here-
tiques, which at this day trouble the whole worlde. If wee
cannot worke it by force, lette vs by policie, and vnder co-
loris and pretence of great friendship, bying them into oure
snare, or at the least, with making sayde offers, let vs dally
with the, until we may worke that, whiche we would do. *Sed qui*
habitat in Caelis deridebit eos, & dominus subsannabit eos. He
sitteth in Heauen that shall deride and frustrate all their
counsailles, with a Rodde of yron, hee shall bryake & scat-
ter their purpales; with Godly Princes and Magistrates
whiche hee hath rayled, as Fountaines and Fountaines of his
Gospel, he shall (I doubt not) as often times he hath done,
betray their dissimulation, display their policies, spawle
their conspiracies, and confound their deuises, in such sorte
as his holy word and Gospel, shall remaine to the comfort
of his Churche. Whough by all crueltie, to their further
condemnation, and to the heaping of greater wrath in the
day of God: wrath, they saye, kill great numbers of his
people, yet of the very ashes of the same, and of their blood,
he will raffe vp other to his glory, whiche mangre their
malice, shall freely teache and preach his word. A Tem-
pest

The image
nations,
painted, &
meant of
the wicked
to wretched
Gods word.

Psal. 2. 4.

Ec. iii.

Cooper, T.

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The increase
of the church
by Martyr-
dom. *Quod
ita fuit:*
vide.

What in-
crease, only
contineth by
Martyrdom.

What in-
crease, only
contineth by
Martyrdom.

2. The. 2. 8.

An objection
made a-
gainst the
credit of the
gospel and
the pro-
phets of it
because it is
thickened to
seeds

ness of his name, which is to be done: As the seed of the mustard seed, but in multiplying downe: So shall the Gospel call out an hundred seedes, which shall growe and prosper. Turne so by extremitie of tempestuous persecution, some preachers and professors may be murdered, but of their blood other will spring: *Non Sanguis Martyrum: sedus Evangelium.* For the blood of Martyrs is the seede of the Gospel. Yet am I not of that minde, that the Gospel in the world shall so prosper, that it shall haue a incredible superfluity. For doubtlesse, Antichrist shall not bee utterly overthrowne before the laste daye, but continually, betwixt this time and that, shall make warre agaynst the disciples of Christ, and transpire: so suppresseth the happy seede of Christ his Gospel, where with he is so grievously wounded, and his Kingdom shaketh. But he shall neuer be able utterly to extinguish it. S. Paule sayth that he shall be deadly wounded with the spirite of Gods mouth, that is, his holy wordes: but he shall bee taken away by the brightness of his coming. The Justice of God, for the wickednesse of people, may suffer his Gospel to be oppressed in some one Countrey, as Englands, or some other place: but in other yet, it shall prosper and increase, notwithstanding all the induements of Antichrist to the contrary.

Here is, that wee haue to speake of the ground and the diuersity thereof. And here I would not loose a very profitable instruction, to be taken out of this phable, agaynst y^e malicious interpretation of many in these dayes. I doubt not but there was the like in Christs time, & ministered to him the occasion to utter this phable. When many see the Doctrine of the Gospel so much preached, & setten into mens eares, and consider howe small foules cometh of it, being so many that reiect and contemne it, and so few that frame themselves according vnto it, they take y^e wickednesse rather daily increaseth: by and by with verie corrupt iudgement, they sayther condemn the Gospell itself

with all the residue of the Princes of the King of Babylon, God thus plaguing the prophane contempt of his word, when after so long Preaching no fruite would followe. And yet was not Ieremie in fault, nor the true Prophets of God for the inuasion of those straungers, for the overthrow of this noble Citie, or for the greivous captivitye of this wofull people: Nay, the loosenesse of their owne lines, the secure contempt of Gods holy word brought all those plagues fully upon them, that they like flocks of shepe were, after great hurly burly in their owne countrey, carped away captiues into their enemies Lande; And this successe (though their owne ingratitude and other intollerable offences) was the preaching of the Prophets, among the people of the Iewes in those dayes.

The like to
be said of
Christ and
his Apo-
stles.

In like manner I might say of Christ, and his Apostles and Disciples, who be preached among the Iewes a good time, and increase with small fruites, in consideration of the puritie of the Doctrine, the excellencie of the Law, the wonderfull workes and myracles, that were by Gods power wrought for the confirmation of the Gospel.

But in this answer I compare not the Persons, which I cannot do withoute intollerable pryde and blasphemie, but I compare the causes, which are at our wishthem and with vs. The Gospel and Doctrine that we preach, is the same, Christ, the Prophets, the Apostles taught before vs, and haue left vnto vs, although wee, in comparison of their worthinesse, are sillie and sinful wormes of the earth. And yet (in the feare of God and humblenesse of harte, I speake it) I doubt not, but we are farre from that wickednesse, and soule blameworthinesse, that partly open aduersaries, partly politique and worldly preachers, would haue to be noted in many preachers of these dayes. They are not able to speake of deuill, worke of vs; then the Iewes did not thinke and speake of Christ himselfe, of his blessed Apostles, any of the holy Prophets of God. Happily by our

The cause of
barren fruites,
is all due to the
present preachers,
as was to the
prophets, of
Christ and
his apostles
and yet is
not their fault.

inpymitics, they may haue greater likelihoode, but that in those dayes was and now is, nothing but a colour, and pretence of reprobate mindes, to seeve themselves in the wicked contempte of Gods worde, or to excuse and flatter themselves, in not cōforming their liues accordinglye. I defende not the wickednesse of ministers, God forbidde. It were better a millstone were hanged about our neckes, and we cast into the sea, rather then our lyfe or euill dealinge, should bee an offence to any, or hinder but one man, from the true imbracing of the Gospell. But my meaning is to take from obstinate and vngodly myndes, such excuses and pretences, as they make to nosell themselves in wickednesse. Christe by this parable, teacheth them to iudge otherwise, and to looke into their owne bosomes, and to examine themselves of the cause, why his word taketh not place in them. Though the seede sower be neuer so honest a man, neuer so skilfull and cunning in his trade, though hee haue shadde good chosse of his seede, and purged it neuer so cleane: yet if the ground be barrayne and noughte, his labour is losse; and the seede prospereth not. And on the contrary part, if the sower bee an euill man, and unskillfull in sowing, and that he doth it negligentlye, and haue small desyre it should prosper: yet if thee seede be cleane, and the ground good, the good seede will prosper, and come to some good fruite. Yea, we see seede falling by chaunce, into good and batteling grounde, to spring vp & grow. As the worde of God is the seede, so is the ground the hartes of them that heare it. Wherefore lette not men flatter themselves, and with the cloke of other mens faulces & blismithe, hide their owne euill nature & dispositiōs. The good mind, though by chaunce onely it heare the word of God, or though he heare it reu but of a child, or any other person, it doth him good, it sinketh into his harte, & worketh to good effect. The godlesse harte, though he heare neuer so good a man preach, though an Angell from Heauen do speake vnto him, though Christ himselfe should teach him, he woulde

How grie-
uous it is
for pre-
chers to
offende.

Why pre-
chers offend
is not
to be made
more grie-
uous then
they are.

The true
cause why
the word
preached
doth not al-
way bringe
forth fruite.

The good
do alway
take profite
of the pre-
ching of the
worde.

Do.

be

The first
kinde of
grounde.

Three sorts of
soules vvhich
doe eate vp
the feede of
gods worde
in the heigh
waies.

Of worldly
Securitie.

be neuer þ better, or at þ least, the seede wold not vnto gods
fruite, prosper in him. But this, chylde most euilicly decla-
reth, by þ varietie of þ ground, which next followeth to be
spoken of: Some (sayth Chylde) sel vp þ the high way. The
high way resembleth the mindes of such as be continually
occupied, with the trāpling of wicked cogitations, & perpe-
tual vse of euill doing, so þ they way hard & haue no sence of
repētaunce, nor remoyse of cōscience, whatsoeuer they heare
or whatsoeuer is spoken vnto thē. Therfore þ seede of gods
holy word whē it is preached vnto thē, it lieth in þ top, & as
it were, swimmeth in þ care, but it sincketh not into þ hart,
nor can take any roote of godly perswasion: and therefore
it lieth open to foules of the ayre to take it away, and to de-
uoure it. The foules that eate vp the seede of gods word in
the high way, are the Deuill & his Impes, & Ministers of
his own begetting & breeding, which be in number infinite,
but I will speake only of two or three, which I may iustly
compare to the ravenous & filthy Harpies, which Poets
speake of: The first is, Worldly Securitie, the second, god-
lesse Gentilitie, the third, Obdinate Papistrie. Worldly
Securitie, lullet men asleepe in the delighes and cogi-
tations of worldly pleasure, so þ they canot fruitfully heare
either þ sweete songes of Gods mercifull prouidence, allu-
ring thē to repentance, or the dreadfull threarnings of his
iudgements fearing them from euill doing. But still they
lye, as it were benumbed, and senseles, in a dull & heauye
slumber, much like vnto thē þ be taken with þ droulie sick-
nesse called Lethargus: Speake & trie vnto them as loud
as you wil, they heare nothing, nor will shew any token that
they are aliue, if you prick them with a pinne, they will o-
pen their eyes, and looke sternely a litle while, but by and
by they are asleepe agayne, and lye as they were dead. E-
uen so they, whose hartes be ouerwhelmed with Securitie,
if a man preach Gods word vnto them, he it neuer so godly
or earnestly done, it nothing moueth them, but if you prick
them a litle, or pearse them to the quicke in any matter,
particular.

particularly touching themselves, they will looke by some
what scornely for the time, as though they were angrie
with you, but by and by, they are asleepe agayne, and shew
no fence of any good counsaile that you haue giuen them.
If we cry generally, to all that professe Christianitie, and
principally to this Realme of Englande, that God of his
exceeding goodnesse, in these latter perillous dayes, hath
beyond all our expectations almost myraculoulye resto-
red to vs, the truth of his Gospell, not that we should con-
tinue in sinne and wickednes, to the defacing of his glory:
but that wee being lightened with the brightnesse thereof,
should learne that Christ Iesus our sauour, hath payd the
price of our redemption, & deliuered vs fro the captiuitie of
sinne, flesh, and death, and hel, that we might walke before
him in holinesse and righteousnesse all the dayes of our
life: If we tell them, & by the ir baptisme they couenanted
with God to forsake the Deuil & al his workes, & that they
are baptized into the death of Christ, & as they bee par-
takers of his death, so also should they bee partakers of his
resurrection, to the end that as Christ is risen from death, so
also we should rise from & death of sin, to newnes of life: If
we preach vnto the neuer so idle, & by the benefite of Christ
his passion, we are made the heires of God w him, and the
children of light, & therfore & we should walke, as is worthy
our vocation, & not to be partakers of & workes of darknes,
and passe our time in suffering, in banqueting, in drunken-
nes, in chābring & wantonnesse, in contention, strife, & Emu-
lation, but & we should put on Christ Iesus, & not satisfie &
lusts of the flesh, to the irking thereof: If we say, & we are
by our profession, Citizens of heauen, & of the householde of
God, & for that cause that our conuersation should be Hea-
uonly, w manifest declaratiō of & contēpt of this miserable
world, & the transitory vanities thereof, yet I saie, though
we preach this often, though we still cal vpon the security
so lulled the on sleepe, that they cannot heare those sweete
wordes of exhortaciō. Yea though we change out coppe,

The incon-
uenience of
preaching in
generall.

Luc. 17. 4.

Rom. 6. 3.

1. Pet. 3. 7.

Rom. 8. 17.

Eph. 2. 19.

Do. ii.

and

and ringe in their eares the terrible threatninges of God; and declare, that this lamentable vnrhankesfulnesse, in re-
ceauing the Doctrine, and light of his truth, muste needes
prouoke Gods iustice most greivously to plague vs: when
we in this manner crie out vnto them, it will not waken
them. We tel them often, that God must be the same God
toward vs, as he was toward his people of the Iewes, that
he must shew the same Iustice to England; that he bidde to
Hierusalem. Vnto Hierusalem Chyist with lametrable minn

Mat. 23. 37

How god
calletb Eng-
to repen-
tance and
without re-
pentance
what is like
to befall it.

sayd: Oh *Hierusalem, Hierusalem*, which killest the Pro-
phets, and stonest the to death, which are sent to thee;
how often woulde I haue gathered thy Children vnder
my winges; as the Henne gathereth her Chickens, & yee
would not. Beholde, your habitation shall be lefte vnto
you desolate; And to England he now sayeth: O *Englande*,
Englande, how often times haue I called thee? how sun-
drie wayes haue I prouoked thee? howe aboundantely
haue I powred out my benefites and blessinges vpon
thee? howe earnestly haue I by the mouth of my Pre-
chers, clocked and cried to thee; as an Henne doeth to
her Chickens, that thou mightest awake out of thy slo-
curitie, and by repentance, retorne vnder the shadowe
of my winges, there to be safe from all the greedy Kites &
Eagles, that haue ready to pray vpon thee. & yet thou
wilt not; therefore thy house shall come to confusion; I
will take the light of my Gospel from thee, and giue it
to a people, that shall shew the fruites thereof. Thy eni-
mies, yea thy auncient enemies, shall taighe ouer thee,
and kepe thee in subiection: The glory and renowne of
thy kingdome, shall fall and decay, and thy people shall
come to desolation; and all because thou wilt not know
the mercifull day of thy visitation; so often and so sund-
ry times offered vnto thee, and thou hast refused it.

These wordes mighte make some Rockes, and cause
them to tremble; and yet they wil not moue English hartes,
nor wake them out of their securitie; yea, although God D

let

let

let

let them see with their eyes, & the worldly hope of their Securitie, hangeth by a twine thred, I meane y^e fraile life of a tender Ladie, after which, they theselues, caⁿ looke for nothing, but heapes of mischiefe and miserie: and so much the sooner, for that by Gods iust iudgement, they nourishe in their owne bosoms the instrument of their confusion. The Lord open our eyes, & mollifie our hartes, & wee may in tyme see, and feele his mercie affected towarde vs, and chase out of our mindes this soule Harpie, Securitie, that peroureth the seede of Gods blessed word, and will not suffer it to bring forth fruite among vs.

Another birde, is as ougly and lothsome as this, & doth as much harme; which is Heathenish Gentilitie, which raigoeth in the hartes of godlesse persons, Atheistes, and Epicures, which passe neither for heauen, nor hell, nor for God nor the Diuell, but thinke those things to bee no better, than Porticall fables, by (at the least) Bugges, by polite deuised to feare Babes. Therefore they test & scotte at all Religion, and make themselves merie, with talke of Preachers. For they passe not which end god forwarde, by whether Christ or Antichrist pretaile; so that they maye singe with the Pigges of Epicures lie: *Edamus bibamus, &c.* let vs eate, let vs drinke and be merie, for to morrow we shall die, and after death is no pleasure nor paine. But I pray you howe wisdome directeth their cogitations, and maketh them to speake in this wise? Our time is as a shadow that passeth away, & after our end there is no returning; come therefore and let vs enioye the pleasures that are present, and let vs fill our selues with costly wine, and ointments; and let vs cheerefully vse the creature as in youth; and let us of the flower of life passe by vs. Let vs all be partakers of our wantonnesse, let vs leaue some token of our pleasure in euerie place. For that is our portion, and this is our lot. Let vs oppresse the poore that is righteous, oh let vs not spare the widowe, nor reuerence the white heares of

Of heathenish Gentilitie and the mischiefe by it.

Cap. 2. 7. 8. 9. 10.

How they
are to be ac-
counted of
that denie
preachers.

1. Pet. 2.
1. & c.

Mockers
gainst god
& his iudg-
mentes.

Jer. 5. 11.

the aged. Let our strength be the law of vnrightheousnes;
Let vs defraude the righteous and godly, for he is not
for our profit, he is contrary to our doings, he checketh
vs for offending against the law, & blameth vs as trans-
gressors of discipline. Out of this schoole they came that
test at Preachers, & be angrie with them, for inueighing a-
gainst the vanities of this life, & putting them in minde of
God, and of heauen: for they thinke, that to bee a bitter
saying to their pleasant life. For there is none so heathen-
ish, but God sometime sendeth to his minde, a gnawing
conscience, & remoueth of conscience to trouble him. Out of this
schoole came those scorners, which S. Peter prophesied shoul-
d rise in the latter dayes, & liue after their owne lust; & when
they should be taught by Preachers, that y^e worlde shoulde
haue an ende, & they be brought before the iudgement seat
of God, to answer for their wickednes, would with veri-
fion and mocking, say, Oh where is the promise of the
Lordes comming to iudgement, and of the end of the
worlde? for since the fathers died, all things continue a-
like, fro the beginning of the creation. Of the same sort
are they, that Esay speaketh of: When they be tolde that
God will punish & plague them, not in the worlde to come
but in this worlde also, with some notable examples of his
iustice, as he did to Sodom and Gomorrah and others. y^e, Oh,
say they in derision, Let God make speede, lest his haste
his worke, that we may see it, and leaue the counsell of the
holy one of Israel drawe neare and come, that wee may
knowe it. What least they speake, as they doe in Ieremie,
that denie the Lorde God, and say, Tush it is not hee,
those plagues of sworde and famine, shall not come
vpon vs: It is vaine that the Preachers teache, these
myseries and plagues shal fall vpon themselves. It would
to God there were not too many of this sorte in *Englands*,
whose like contemptuous booke, did ring in many wemens
eares, beside the great number of them, that secretly saye
I will not be troubled of God, nor will I be plagued.

in their heart, There is no God, and openly shew the same in the whole course of their life. For if they beleued there were a God, they would neuer so repprochfully, and so obstinately, reiect & cast aside, the word of the eternall and euery living God. I aske these godlesse Epicures, whether they thinke, there is a God or no? If they will saye: Yea, why then, the same must be a iust God, for without iustice, there can be no Godhead, and if he be a iust god: then he must detest, & hate sinne, and accordingly punish it. For it is the part of iustice to giue to euery one that he deserueth, reward to the good, & punishment to the wicked: and by this can they not in iustice, escape his punishment due to their lewonnelle. If they will say with their Master Epicure, that there is a God, but he regardeth not the affaires of the world, & the doings of mē: that, must then be, either because he cannot, or because he will not. By the one he sheweth himselfe an impotent God, and therefore no God, by the other a negligent or a malicious God, and for that also no God. For such passions and imperfections, can not lyghe into the nature of a Deitie, or Godhead. If they will flatly thinke or saye: There is no God, I must speake vnto them as: S. Paule doth to lyke heathenish harts & mindes; and I must wilk them to open their blinde eyes and behold the goodly, beautifull, and maruailous frame, and wondrous manshipp of the world; the sunne, the moone, the starres, the Planets; the goodly order, the constant course, & wonderfull effectes, the notable varietie of times, and seasons, to the benefite of mans life. I must byd them looke into the ayre, and consider what it is; that holdeth by that huge heape of Cloudes howering without any proppr or staye; and in conuenient time, so sweetely sheepling downe themselves, to moist & season the earth, which if they should fall downe at once, would ouertwhelme and drowne the whole earth.

I must further byd them to consider, & since the naturall place of water, is to be aboue the earth, as I before said,

How to this
quize who
do beleue
there is a
god, and
who not.
Contempt
of godhead
of life, can
not stand
with the as
knowledg
ing of a god.

We cannot
acknowledge
a god, but
that with all
be must pun
ish sinne.

Against
those that
deny god
altogether.
Rom. 1. 10.

It enies to
make those
acknowledge
a god, which
do altogether
deny him.

and

The saying
of the hea-
thens that al
things stand
according to
the course of
nature is to
be understood
of god, and
how it is so.
Seneca.

The way to
acknowledge
god in man.

and their owne heathenish Philosophers teache: who of
what it is, that holdeth the Sea within a banke of sande,
that is both not breake ouer, to surrounde the earth and oc-
cupie his owne place? Or what it is, that causeth the dead
and dirtie earth, to bring forth so beautifull flowers, so
faire greene grasse, so exceeding varietie of Beastes,
Hearbes, Trees, Frutes, Metalls, and all other things,
eicher breeding in the bowells of the earth, or shewing
themselves vppon the vter face thereof? Who it is that
created them, or gaue them a beginning, that preserveth
and continueth them in their kinde, that maketh them at
some seasons of the yeere to die, at another to spring and
growe againe? Thou wilt say happily, all these things be
by a certaine course of nature; and the ordinarie effectes
thereof. Why? and what is that which thou callest na-
ture? Is she a goddesse, or is she a Creatur? Hath she a be-
ginning of hir selfe, or hath she hir beginning of an other?
Seneca an heathen Philosopher could say, Nature is no-
thing but God, working in these things that wee call
naturall. But if thou be worthy the name of a man, looke
into thine owne body, which is called *Microcosmos*, a lit-
tle world, because of marvellous workmanship thereof,
weigh how it cometh to passe, that in thy mothers womb
two or three dropes of liour, should frame it selfe to
skinne, to fleshe, to bones, to sinewes, to veins, to arteries,
to the principall partes of thy liuing body, the braine, the
harte, the stomacke, the lyuer, the spleene, the gullet, and
others: howe the spirit is bee ingendered in the braine, the
harte, the lyuer, which bee the instrumentes where thy
soule worketh life, and mouing, nourishing, & sustenting
and growing, sense, will, and vnderstanding.

Consider the other outward partes of thy body, and the
proper necessarie vse of them all, the fleakes of fleshe, called
muscles, the bones, and the great varietie, and the maruei-
lous fashion and joining of them together, the wonderfull
course of the Veines, the Arteries, the sinewes dispersing
them.

themselues to notable vſes into all partes of the body, both inward and outward. I will not put thee in minde of the substance, the nature, the power and strength of thy soule, which in deepe ſarre paſſeth all the other. For if by conſideration of thy body, thou canſt not learne, that there is a God, which in ſuch wonderfull ſoyte, did frame it: thou ſhewest thy ſelfe not to haue the common vnderſtanding of a mannes ſoule, but art moze dull than a brute beaſt. By theſe things which I haue hitherto ſpoken, a naturall man may vnderſtand, that there is a certaine deuine and ſpirituall power, that gaue beginning to all theſe things, and therfore, is of himſelfe Eternall. And becauſe he wrought them of nothing, that he is alſo Omnipotent and Almighty: and becauſe they are framed in ſo goodly order, and exceeding varietie, that he is of Infinite Wiſdome. And ſo much as he made them in the beginning, and to this day preſerueth them to the benefite of mankind, that he is Exceeding good and bountifull and a louer of man. And becauſe he ſuffereth, euen vnto thy perſons, to enioy the benefite of his creatures, that he is with all very Mercifull. And becauſe with want of theſe his creatures, he puniſheth and plagueth the wicked, hee ſheweth himſelfe Juſt alſo. Now this diuine and ſpirituall power, that is eternall, almighty, wiſe, good, mercifull and juſt, is that God which we ſpeake of, whom theſe Godleſſe perſons ſhould learne, though they had no other booke but this, of the frame of the world. But ſleeping they haue Gods booke of hys holy Scriptures beſides this, they ſhall be vnercuſable, & heape vnto themſelues wrath, in the day of wrath, if they repent not, and ſhake thoſe wicked cogitations out of their hartes, that the ſeede of Gods worde may proſper with them. The thirde euill birde, and cruell Harpie, that deuoureth the ſeede of Gods worde, is Obſtinate Papiſtrie. And of this birde, are three kindes, The open Papiſt which dwelleth among vs, and forſaketh our Communion in prayer, & vſe of the Sacramentes, manifeſtly proteſting that wee be departed

Who ſo can
not acknow-
ledge god in
him ſelf, can
not be ſaid
to be a man.
Iſopertieſſ
which can
not but be
known in
god if we doe
acknowledge
him but only
in his crea-
tures.
Eternall,
Omnipotent,

vviſe infin-
ly.

Good exce-
dingly and
liberall and
louing.
Mercifull,

Iuſte,
Who as
whar that
God is
which is
taught to be
deceiued.

Of obſtinate
Papiſtrie in
three ſortes

Et.

parted

England in
most daunge-
rous perill
by papistes.

The meanes
to remedie
some kindes
of papistes.

parted from the Catholike Church, and therefore that they may not in conscience ioyne with vs. The second sort are fleeing Papistes, which sling ouer the sea and returne againe, secretly bringing with them pardons, reconciliations, slanderous and seditious bookes and libels, w^{ch} other like things, wherewith they inuenuer, not onely to feede other Papists in their obstinate, but with traiterous meaning, as much as they can, to steale away the heartes of the subiectes from the Prince and Magistrate, & prepare the way to rebellion, and alteration of the state: so that this Realme hath not in the world, so deadly and perillous enemies, as these are to y^e uttermost of their power. Their continuall trauaile is to beate into the heartes of English men, that our doctrine, our Church, our Prince, our lawes, our whole state is schismaticall, and hereticall, & that they ought not to obey, either the Church in doctrine, or the Prince and state in gouernment, but if they rebell, they doe God good seruice. To repressell or chase awaye these two kindes of Romish Harpyes, for so much as they will neither reade w^{riting}, nor heare preaching, there is none other way, but to claime ayde of the Magistrate, that they will vse more seuerer & sharpe execution of the lawes, & devise some streighter meanes, than hitherto hath bene. For the lenitie of these daies hath caused the multitude of these byrdes, exceedingly to increase; with the perill bothe of Prince and state, which if in tyme they take not heede of, I feare it will be too late. The thirde kinde of these sort of Harpyes, is the Cunning Papist, which can hyde hym selfe vnder the colour of loyalty, and obedience to y^e lawes, and will needes be accompted a faithfull, true, and good subiect, & yet carrieth in his boosome in effect, the same perswasion that the other doe, and for feare of daunger, or discredite, they are contented to obey the law, & in y^e meane tyme, are perillous instrumentes, to let the other vnderstand the secretes of all thyngs that be done or purposed, & w^{ith} friendship and money, to helpe them, when any kinde of

of daunger is at hand. These men, as they can not by lawe
 be corrected, so surely haue the gouernours, verie great
 cause to haue a carefull eye vnto them, and to take heede
 that they bee not brought into place of credite. But for so
 much as all these three sortes of Romish Harpyes, not one-
 ly deuour the seede of Gods worde, and pull it out of those
 mindes that heare it, but also by distainyng the same, with
 their foule dung of sleaundersous rcpoytes, make it to sa-
 uour yll, in the senses of many: it behoueth such as feare
 God, to be well armed, with sufficient aunswere to y same.
 Namely when they say, that the doctrine that we preach,
 is a new doctrine, and that they wyll beleue, as their fa-
 thers haue done befoze them: that they are the true Ca-
 tholique Church, and we are schismatikes and heretikes,
 that we disagree among our selues, and they consent in v-
 nitie, all which their pretences with diuerse other lyke
 you shall finde sufficiently aunswered, in the Sermons
 vpon this Text, *Non me pudet Euangelij*, I am not ashamed
 of the Gospell, &c. Thus haue you heard me declare vnto
 you, what those three principall birdes are, which Sa-
 than in these dayes, hath bred in England, to hinder
 and deuour the seede of Gods word, which sal-
 leth on the high waye. Nowe it remai-
 neth to speake of the other diuersi-
 ties of ground, &c.

Cause of
 care in whos
 places of cis-
 dno papistes
 are put.

(. .)

Et. ii.

The



¶ The seconde Sermon vppon this

part of the Text, Mat, 13. 5.

Some fell vpon stonie ground, where it had not muche earth, and by and by it sprang vp, because it lacked deepenesse of earth, but when the Sunne rose, it was burned away.



Before, whist did speake of them, which all the heare, and receaue þe seede of Gods holpe worde, yet their heartes bee so hardened, that it sinketh not into their mindes, & therefore þe Diuell doth quickly, by his birdes, deuoure it, that it neither cometh to good effect, nor giueth any shew, or token of likelihood, to prooue well.

Nowe in these that followe, he describeth them that receaue, and admitte the word of God in such sorte, as they giue great token at the beginning, that it will prosper and doe good in their heartes, but shortlye after, some impediment groweing, the seede sayleth, and bringeth forth no fruite at all. And first he speaketh of them, whom he resembleth vnto stonie ground, that is, such hartes & mindes of men, which because they be of disposition vehement and hoate, they by and by receaue the worde, and shewethemselues to be delighted therewith, and breake out to earnest praises thereof, and shewethem selues with such cheerefulness to embrace the doctrine of Gods trueth, as they moue great hope to all men, that it will take successe to great benefite. But in the ende, if any vehement tempta-

tion,

Who those
be which are
the stonie
ground.

which is the
2. kind of ill
ground.

th, either of woꝛldly trouble, or otherwise happē to them, they waxe saynt and begin to chaunge, and lastly cleane reuolte and utterly forsake that truthe, whiche with great hope in the beginning, they had receaued.

And of these many after ward become enemies, and persecutours of the Gospell. And what, I pray you, may be the cause hereof? Surely this: They lacked Earth and moysture, to seede the seede, that is, they had not the true knowledge of Christ, nor of his Kingdome, nor a right and Christian sayth: yea in them, by the spirite of God, but only by a false opinion conceaued in their own mindes, whiche doctrine were possessed with a carnall delighte of woꝛldely pompes and pleasures, and therefore when the Doctrine of the free mercy of God by faith in Christ only, pardoning and forgiving our sinnes, is preached, and when they heare superstition in fasting, praying, & other such things, sharply repproued, and men exhorted to Christian libertie, they embrace this Doctrine very greedily, and all because they thinke vnder pretence of Christian libertie, to shake of the yoke of Discipline, and obedience in Christian exercises, and to vse the cloake of Gods mercy to couer a loose and licentious life, in the meane time, studyng nothing but how they may vse the countenance of the Gospell, to get Riches, honour, friendship, and woꝛldly peace and quietnesse. But as I haue before sayd, when the stormes of aduersity and heate of persecution riseth, whereof they must be partakers, if they will bee constance in the Gospell: and when they heare their wicked and vngodly doings, by Preachers sharply repproued, and begin to vnderstand that neither Christian libertie can be any warran of licentiousnes, nor Goddes mercye a Cloake to continue in wickednesse, they flye from the word of GOD, and betake themselves wholly to the woꝛld. Such receauers of y^e woꝛd, were many of the Jewes, which dreamed that Christ came as an earthly Prince, or Conquerour, that shoulde deliuer them from the tyranny of the Romanes, and make them Lords of

How it cometh to passe that many learne first to be glad of the gospell and yet afterward hate it and helpe to punish the professors of it.

The cause why many of the Jewes which seemed to like of Christ well, did afterward crie crucifie him crucifie him

Of some
which now
professe the
gospell,
which perad-
venture may
dislike it
hereafter, &
those also
that do pre-
che it.

Meanes to
remedie the
professors
last spoken
of.

Of the king-
dom of christ,
and what is
by it to be
loked for.
Mat. 3. 15.

the world. And therefore at the beginning, they flocked to him in great number; and shewed such liking of him & his doctrine, that the Pharisees and high Priestes, were afrayd to deale with him, as otherwise they wold haue done. But when they saw him once taken, and in the hands of his enemies, they reuolted, & shewed themselves to mislike w him, & in the end cried *Crucifige* as frankely as y residue, & were cōfited to haue Barrabas let go, & christ to be put to vniust & cruell death. I would to God there were not to many of this sort in England at this day, which now shew themselves, to be hoat and eger gospellers, either because they hope to haue some part of y spoile of Bishops lands, or ecclesiastical liuings, or for some such other worldly respect, but whē the beate of affliction shal come (for our vnthankfulnesse continually crieth for it, before the seate of Gods iustice) then, I say, I pray god they shew but halfe that constancie, & good liking of the gospell, y becommeth a true Christian. And y which maketh me, & other to feare the is, that w this earnest pretended zeale, I see little amendment of life, or none at all ioyned. The remedy against this mischiefe, and the means to amend this stony ground, & to breete moze melow earth in their harts, is truely & sincerely to learn, what the kingdome of Christ is, & what they must looke for, by y professiō therof in the world. For so shal they easily put away, that worldly perswasion y maketh them to reuolt from the Gospell. Christ himselfe confelleth y his kingdome is not of this world, yea, y world & Christ, are cleane cōtrary, for y prince of this world is enemy to Christ. The enmity was proclaimed by god himself in Paradise: I will set enmitie betweene thee & the woman, & betweene thy seede and hers, and her seede shall breake thy head, and thou shalt bruisse his heele. Therefore so soone as Christ the seede of y womā, had once put his head into y world, & was born of y blessed virgine at Nazareth, the Deuill raised his seede, y wicked tyrant Herode, to persecute christ, and to seeke his death: And so hath he continued euer since, in al times & seasons

sons, to persecute Christ in his members. This, Christ did not hide from his Disciples & true followers but sundry times told the thereof before hand, & when it came to pass they might not be offended. Behold, saith he, I send you as shepe among the midst of Wolves: be wise therefore as serpents & simple as Doves, &c. And a little after, You shall be hated of all men for my names sake. Here you may understand, what intertainment true Christians must looke for, in this world, that is, hatred, disdain, cruelty, & such curresy as shepe find among Wolves. The cause hereof he setteth forth more largely in S. Ioh. If the world, saith Christ, hate you, you knowe it hated me, before you: If you were of the world, the world would loue that is his own, but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, the seruāt is not greater than his maister, if they haue persecuted me, they will persecute you also. Christ in another place, resemblith his people to a House builded vpon a Rock, & the raine fell, & the floods came, & the winds blew, & beat vpon that house, and it fel not because it was builded vpon a Rock. By the raine, the floods, & the winds beating vpon the house, is ment the stormes of affliction, trouble, & persecucion, & other vehement afflictions, the deuill, & the world, raieth to assault the consciences of Christians. But their hartes are not shaken therby, but stand constantly in the truth, because the foundation of their conscience, is sincerely grounded vpon the Rock Christ Iesus. By this it may appeare the kingdom of Christ, is not earthly, but a spiritual kingdom, by the power of the holy ghost reigning & flourishing in the hartes of men, & setting it self against the works of the deuill, & of the world, & for the cause looketh for none other thing at the worlds hand, than misery & trouble. Wherefore the first point of a true professour of Christ & his gospel is, so far as man may traile, to renounce the world, & all the afflictions & pleasures thereof, & with the comfort of Gods mercy in Christ Iesus, to arme himself in patience, against all mischeances the

Deuill,

Mat. 10.
16.

Of worldly
inconueni-
ences which
commonly
follow the
professors of
the gospel
and why.
Ioh. 15. 18.

Mat. 7. 24.

why true
professors of
the gospel
cannot by
any afflictions
be shaken
from it.
What the
kingdome of
god is.
In what
sorte true
professors of
Christ, must
cleaue to
Christ, and for
him renounce
all things else.

Deuill, or the worlde canne rayse agaynst him. A good Christian according to the counsaile of our Sauoure, maketh this account before hand, and looketh for none other, and because he knoweth the life of a Christian, is a warfare vpon the earth, he understandeth also, that Christes Souldiers, which will professe to fight vnder his Banner, maye not in this life looke for wealth, prosperitie and quietnesse, especially when he seeth y^e Deuill, the worlde, & the flesh, in armes agaynst him, and continuallye ready to ouerthrowe him, and bying him to confusion. Whosoouer therefore daillicth with the worlde, sheweth himselfe moze then half a Traitor agaynst Christe, muche moze they that for the worlde reuolt from Christ. The Godlye when the heate of persecution riseth, that they maye not forsake their Loyde and Captayne, vse to shelter themselves vnder these shadowes following.

Such as doe
bin a litle
close with
the worlde
are and stand
in danger of
treason to
Christ.

How the
godly do stay
themselves
in afflictions
so that they
maye not fall
from Christ
by 1. consider-
ations.
The first
cause of stay.
Ier. 10.
29.

Tertul.

Iob. 1.10.
8c.
Luc. 12. 32.

Firste, they perswade themselves, as truth is in deede, that affliction commeth not to them, by chaunce or fortune, or by the mallice of men, but by the certayne knowledge and prouidence of that God, which is by Christ, their Heauenly and mercifull father, who neyther can do it for any euill vnto them, nor suffer them to be further tempted, than by his grace they shalbe able to beare. If a poore silly sparow, as Christ assureth them, falleth not to grounde, without their Father that is in Heauen, they are perswaded that they are farre moze pretious in the sight of God, than all the Sparowes in the worlde, and therefore that an heere shall not fall from their head, but by his will and pleasure, *Nihil Satana in seruos dei vini licebit*, (sayth Tertullian) *nisi permiserit dominus*. The Deuill can do nothing against the seruantes of the living God, vnlesse the Lord shall suffer it. The example hercof euidently appeareth in Iob, & in the Apostles of Christ. The Deuill could not bere Iob, vntill it was graunted him by God. Sathan desired to lifte the Apostles, as men vse to lifte Cozne, but Christe prayed for them, that their sayth might not fayle. Pre a Legion of Devils,

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Deuils were not able to hurte a heard of Hogges, but by the permission of Chyist. Therfore very pretily sayth Tertul. *Possunt dicere porcorum setas apud deum numeratas, non tantum sanctorum capillos.* &c. I may say, that not only the heares of Sayntes, but the bristles of Hogges, are in a certain accoumpt before God. This comfort neuer sayeth, and whē the godly betake themselues to this sheilter, they may be truely sayde, to rest vnder the shadowe of the wings of y^e most highest. Origen vpon Iob, in zealous manner, heareth out to the admiration of this cōfort. *O bonitas tua Rex.* &c. Oh thy exceeding goodnesse, thou mighty King, oh thy power & magnificence, thou eternal god, how great comfort giuest thou to them, that flye vnto thee? & hope for assured constācy at thy hand, that is, that our Aduersary hath no power either ouer man, or beast, or Creature without life, but by thy permission.

Of gods speciall prouidence for euery thing.

The second cause of stay.

Mat. 5. 10.

Mat. 19.

19.

Luc. 6. 22.

22.

Ioh. 16.

Mat. 10.

37.

The second sheilter, and shadow of comfort, is the ample rewarde that Chyist promiseth, to them that constantly suffer persecution for his names sake. Blessed are they, who suffer persecution for righteounesse sake, for theires is the Kingdome of Heauen: Blessed are ye, when men reuile you, & persecute you, & speake al euill against you, for my sake, reioyce and be glad, for greate is your rewarde in Heauen, And agayn he sayth. Whosoever shall forsake houses or bretheren, or Systers, or Father, or mother, or wyfe or Children, or Landes for my sake, he shall receaue an hundred folde more, and shall inherite euerlasting life. Blessed are you that weepe now, for ye shall laugh, and your heauinesse shall bee turned into ioy. They which refuse perscution offered for Chyist his sake, cannot be his true Disciples, but shewe themselves to haue bene Hypocrites and Dissemblers. Hee that loueth his Father or Mother more than mee, (sayeth Chyist) is not worthy of mee, and he that taketh not his Crosse and followeth me, is not fitte for mee. For whoso denyeth Christe before men, shall be denyed of

FF. j.

him,

him, before our Father which is in heauen. He that hath soundly learned Christ, & his kingdome in this maner will not easly forsake him, & reuolt fro him in the heate of persecution, whensoever it shal arise &c.

The third
kind of
ground.

Why riches
pleasures are
resembled to
thorns.

How riches
do hurte.

In getting.

In keeping.

In loosing.

Why it is so
hard for a
riche man to
be saved.

The thirde kinde of euill ground is the bushie, and thorny ground, that is, the hartes of them whose affections, are ouercome with y greedy desyre of Riches, and worldly pleasures. And very aptly are riches and worldly pleasures resembled to Thornes, for as Thornes haue sayre greene leaues, and bewtiful blossomes and flowers, that maye allure a man to reache at them, so if hee take holde of them hastily, he shall be sure to be pricked, & shewoly hurte. So there seemeth a certayne betwixt and sweetenesse to be in riches, thereby to purchase worldly pompe and pleasures, but if a man with greedy desire, reache at them, they will wounde him, and pearse him to the hearte. For riches and worldly pleasures picke in getting, they picke in keeping, and they picke in departing. And commonly they wounde a man so greuously, that without repentaunce, they kill him for euer. In getting, they prick a mā with lying, with perjury, with craft & subtiltie, with stealing, with picking, with extortion, and oppressions, and many other like wayes. In keeping, they prick with confidence and trust in them, with pride, arrogancy and contempt of other, with oppression of right, and equitie, and with loosenesse of life procured by the. For wealth, seedeth riot and wantonnesse. In loosing, they picke with anguish and sorrow, with weping & lamenting, with cursing & banning, with murmuring against God, with fury & desperation, so many thereby, fall mad, many dispatch themselves out of life, &c. Rightly therfore are they resembled to picking and dangerous thornes, yea, there is nothing that doth so fully possesse the minde of man, nor so mightily pull it from God, and the care of saluation, as the stodye of riches, and worldly pleasures doe.

Wherefore

Wherefore Christ sayth, That it was as easie for a Camel ^{Mat. 19.}
to passe through the eye of a needle, as for one, whose
hart was possessed wth desire of riches, to enter into y^e king-
dome of God. The same thing in effect, Christ teacheth in
the parable of y^e rich mā, y^e made a feast for the Mariage of
his sonne, and sent his messengers, to bid the guests, & they
refused to come, pretending sundry excuses: One sayde, I
haue bought five yoke of Oxen, and must needes goe ^{Mat. 22.}
to trie the. I pray thee haue me excused: Another sayd: ^{Luc. 14. 16.}
I haue bought a farm, & must go se it, I praie thee haue
me excused, The third sayd: I haue married a wife, I can-
not come. By this feast is ment the Communion of the gos-
pel, & benefit of our saluatiō purchaced by Christ. To this
feast, men are called by Gods messengers, y^e is, his Prea-
chers & ministers of his worde. The excuses made, shewe
what causes cōmonly they are, y^e withhold mens minds from
obeying the word of God, & cōming to the gospell, y^e is, the
cares of the world, the study of riches, and the pleasure and
pompe of this life, noted by these iii. kind of things where-
of Christ there speaketh. I wold to God these impediments
had choked the worde of God, and hindered the hearing of
the Gospell in Christes time only, and were not of greater
force in the hartes of men, at this daye in Englande. If a
Preacher come into a Towne vppon a workingdaye, it is a
rare place, wherein hee shall haue a tollerable Auditoiye.
But if there be a fayre or a market, though there be 5000
in the streates, ye shal scarcely finde 50 in the church. Yea
they will murmure, that the Preacher hath chosen such a
time to trouble them, and so hinder their market, though it
be of a Sabbath daye, or other vsuall daye appoynted for
prayer.

Interpretati-
on of the pa-
rable of the
guestes bid-
den into a
feaste which
came not.

The causes
that with-
holde men
from obey-
ence to gods
worde.

The negli-
gence of our
daies in hear-
ing the
worde.

And what can be the cause hereof? but the care of the
world, & loue of riches, which maketh them to haue no re-
gard of the word of God, nor of their own saluation. Iust-
ly therefore sayth Saint Paule. They that wil be rich fall
into tentations & snares, & into many folish & noisome
lustes,

1. Tim. 6. 9

Two meanes
to vwithstand
the mischises
of Riches and
vworldly
cares,
Mat. 6. 19.
There is no
assurance to
be had of
worldly
Riches.

Ecclesiastes
2. 4. & c.

Iustes which drowne men vtterly, in perdition and destruction. For the desyre of money, is the roote of all euill, which while men lusted after, they haue erred fro the sayth, and perced themselues through with manye sorrowes. Seeing therefore these bushes and thornes are so dangerous, that they vtterly choke by the Seede of Gods holpe worde cast into the grounde of mens hartes: it is necessarye that there bee prepared some Tooles and Instrumentes, so much as possible maye bee, to grubbe them out, that the ground may be made moze commendable, and fruitfull. Such Instrumentes Christe himselfe hath prepared in S. Mathewes Gospell. The fyrste is, the earnest consideration of the vanitie and vncertaintie of riches, and worldy wealth and pleasure, which passe from vs sodainly by many occasions. It is vttered in these wordes: Lay not vp for your selues treasures vpon the earth, where the mothe & canker corrupt, & where Theues dig through and steale: but lay vp treasure for your selues in Heauē, where neither mothe nor canker corrupte, nor Theefe breaketh through to steale, &c. By the corrupting of canker and moath, and by the stealing of Theeues, Christe noteth all those meanes, whereby the bricke and frayle wealth and pompe of this world, vpon the sodayne passeth from vs, so that we can haue no assurance of them. Therefore Christe iustly in those wordes admonisheth vs, that wee should not set our minds vpon so vayne thinges, & for them to forsake the eternal riches in heauē, & neuer shal faile vs. Salomō, who aboue all other had good trial of these thinges euidently declareth what vanitie is in them: I haue (sayth he) builded me houses, I haue planted vneyards, I haue gotten seruants, & maydes, & haue had children borne in the house, also I had great possessions of Beeues, and sheepe, aboue all that were before mee in Hierusalem, I haue gathered vnto me siluer and Gold, and the cheefe treasure of Kings & Prouinces, &c. And after it foloweth: Then I looked on all my works that my hands had made,

and

and on the trauaile that I had laboured in, and beholde
all is extreme vanitie, and vexation of spirit, neither is
there any profite vnder the Sunne. *Loe this is Salomons* The estimation that is to be had of all earthly things. Chap. 40. 6.
iudgement, that vnder the Sunne, all thinges are vaine
& vnprofitable. All fleshe (saith the Prophete) is as grasse,
and all the glorie thereof like the floure of grasse, the
grasse is cut downe and withereth, and the floure fal-
leth and fadeth away. Whereby wee are taught, that as
mans life it selfe is fraile and transitorie, so are all those
thinges wherein it glozieth, and taketh deliight: Honour,
Dignitie, Friendship, Riches, Health, Strength, Beautie
and such like, which all may bee had, and lost in an houre.
And therefore a great vanitie it were, for these so vayne, Why we ought rather to esteeme the gospel then all earthly things.
fraile, and vnicle thinges, to forsake the doctrine of eter-
nall saluation, and the vnestimable treasures of the king-
dome of God. An other instrument that Christ in the same
place, hath framed to grubb vp the cares of the world is,
confidence and trust in the prouidence of God, wherevpon
onely, we ought to depend, for all thinges pertaining to this
lyfe, and therefore to bend al our care and studie to seeke the
kingdome of God, and the glozy thereof. Be not carefull,
(saith he) for your life, what ye shall eat or what ye shall
drinke, or for your bodies what apparell ye shal vse, &c.
But first of all seeke the kingdome of God, & all things
shall be abundantly given vnto you. This instrument For ver. 22. sons V why for thinges of this life, we should euer content our selues in and vwith Gods prouidence.
is strengthened, with sundry reasons as it were boundes to
fasten the same in our heartes. The first is, that he which
giueth vs the greater thinges, and of more price, will pro-
uide for vs, and bestowe vpon vs those thinges that bee of
lesse value. God hath giuen a lyfe, and a bodye, which in
deede are precious giftes, therefore he will not fayle, to
prouide meate, drinke and cloth, sufficient to maintayne
the same, if wee call vpon him, and repose our trust in hym
for the same. The second reason, is the example of most
conemptible creatures, if they bee compared, to the wo-
rthynesse of mankinde, foules of the aire, Ravens, & Spar-
rowes,

rowes, & flowers of the fildes, which God feedeth, maintaineth, and preferueth without any carke, care, or labour of theirs: for they neyther sow nor reape, nor spinne, nor carde. And shall not the same good, and mercifull Lorde, prouide for his most excellent creatures, his owne people, that depend vpon him, & put their trust in him? The third reason, is, the vn sufficiencie of our labour, carke, and care in these things, if God giue not good successe thereto. For what man with al his care and diligence can adde one cubite vnto his heigh? &c. The husbandman wyth great trouble, and toyle, may till the earth, and sowe his seede, but he is not able to make faire weather, & to giue seasonable showres, to temper the ground, without which his labour is nothing worthe: much lesse is he able, to giue that strength, and power, to the seede to growe in the earth, for that is the onely finger, and mightie power of God, & worketh in his creatures. Those things that we esteeme to be ordinarie workes of nature, are in deede wonderfull and myraculous workes of Gods almightie power, dayly shewed among vs, and because they be dayly done, wee make smalle accompt of them. The last reason, is, that God our heauenly father, knoweth that wee haue neede of those things, and therefore, for the tender and fatherly care that he hath ouer vs his chyldren, he will not suffer vs to want so much as shall be necessarie, & conuenient for vs. Wherefore we ought to bend our whole studie, to seeke the kingdom of God, and the glozy thereof, and leaue the cares of this worlde, and the immoderate desire of earthly ryches, least the same pull from vs and extinguishe in vs, the happie desire of hearing the worde, and so through the deceitfulness of Riches, the word of God bee vicerly choked in vs, and we of faire blossomes become vnfruitefull hearers, and vnfit members for the kingdom of heauen, &c.

Ordinarie
course of
things, maketh vs not
to reuerence
Gods wonderfull workes
in them.

A

¶ A Sermon made vpon this text, 207

John. 8. 46.

Quis ex vobis arguit me de peccato, Si

veritatem dico vobis quare non creditis mihi? Which
of you can rebuke me of sinne, and if I
say the truth why doe yee not
belecue mee?



When I was assigned to this place, and per-
used the Text of the Gospell for this day,
seeing the first verse thereof to bee these
wordes which nowe I haue recited vnto
you, I could not but thinke it, to bee some
part of Gods gracious prouidence, there-
by, to put mee in minde, & giue mee full occasion, to speake
of those things, which in conscience, I thinke most necessa-
rie at this time, and in this place, to bee vitered. These
wordes (decreely beloued) are a parte of that notable con-
ference, which was betweene our Sauour Christ, and the
Iewes Ioh 8. Wherein both of them, are so earnest in de-
fence of their part, as hardly the lyke is to be found, in the
whole hystorie of the Euangelistes. The Iewes in defence
of their Synagogue, denie Christ to bee the light of the
worlde, that shoulde open the true way of saluation to men,
but affirme, that he was an ambitious, and vaine glori-
ous man, bearing witness of himselfe, for his owne credites
sake: pra. they say, he is a Samaritan, a worker with di-
uells, a blasphemour of God, and therefore (lastly) take vp
stones, and drape him by violence out of the place: A verpe-
ryght paterne of the enemyes of Christ and hys Church.
On the other part, Christ in deede mooued wth the true
zeale of Gods house, after hee had declared, that hee
was the lyght of the worlde, which, hee that followed,
shoulde not walke in darkenesse, but see the truth of euerla-
sing life, he euidently proueth, that the Iewes were not,
as they pretended to bee, the right seede of Abraham, for:
them:

The occasion
and circum-
stances of
this text
preached by
pon.

then they would doe the workes of Abraham, nor the children of God, for then, they would haue receaued him, who was sent vnto them from God, but earnestly affirmeth, that they are of the seede, and offspring of Sathan, the father of lying, and vntrothe, and therefore euen by very corruption of nature, they could not abyde the truth. Then Christes knowing, that they would obiection against him, that they denied not his doctrine, because it was the truth, as he charged them, but because he was an euill man, and a seducer of the people, and not like a person that should deliuer the truth vnto the people of God. Therefore Christ to preuent this obiection, wherewith they went about to deface, and discredit his doctrine, speaketh in such sort as ye haue heard. *Quis ex vobis, &c.* Which of you can rebuke me of sinne, &c. In which wordes you see Christ

The speciall purpose of Christ in this text here preached vpon.

What Ministers should be able to do when their doctrine is discredited by their liues.

The division of this Sermon.

dorth two things. First, he standeth to the integritie of his cause, euen as well in the vpright dealing in his office, as in Innocencie of lyfe. Secondly, he iustifieth the truth of his doctrine, and therefore requireth them, to beleuee it, if they will shewe themselves to be of God in deede. This dealing of Christ, all Christians generally, but especially, Bishops, Preachers, and all such as are called to the ministration of the word, ought to set before their eyes, as a right paterne of their doyngs, if they will be the true Ministers of Iesus Christ. And these two things, I meane to Gods assistance to speake of at this time, and in this order. First, I will declare what the office of a Preacher, or Minister is, by his calling, and what daunger hangeth ouer them, if they doe it not. Secondly, because men may deale wth good consciences, and yet be subiect to great infamie, and scounders, for euen Christ in this place, notwithstanding his integritie, heard of hys aduersaries, *Nonne bene dicimus quod Samaritanus es, & demonium habes? &c.* Say we not well that thou arte a Samaritaine and hast the Diuell? Therefore I will let you vnderstande, what blame they deserue, and what daunger they are in, that falsely &

vncharitably, defame the Ministers, & Preachers of Gods
woyde, and truth, of purpose to discredit their doctrine.
Thirdly, I will ppooue that the doctrine of the Gospell,
which we haue preached in this land, these, 20. yeeres and
moze, & which vnder his Maiesties gracious ptection, &
authoritie of his lawes, hath bene establisshed, is the truth,
and no truch of doctrine but that, and therefore it ought
to be beleueued, receaued, and without exception, to bee con-
firmed, of all them that be of God.

As touching the first, S. Paul saith, *Sic nos agnoscite homines*, 1. Cor. 4.1.
¶ Let a man so esteeme vs, as the Ministers of Christ,
& the bestowers of his mysteries. The mysteries of God
are the true doctrine of saluation in Christ Iesu, and all the
other benefites, and commodities of his holy woꝝd, mentio-
ned by S. Paule to Timothee. A good Bishop therefore, and
a right preacher, must out of his holy scriptures, teach true
doctrine sincerely, he must confute error, superstition & ido-
latrie zealously, he must exhort to vertue earnestly, he must
without respect of persons, repproue vice and wickedness
boldly and freely, he must comfort the afflicted consciences
sweetely, and graciously. This is the charge, that God
layeth vpon vs in his woꝝd, very earnestly, with glorious
daunger, if we doe it not. In Esay God speaketh in this
wyse, Get thee vp into the high mountaine, thou that
teachest in Syon, thou that preacheest the Gospell in
Hiernsalom, lyfte vp thy voyce with strength, lyfte vp
thy voyce, I saye, and feare not, tell the Cities, that the
Lorde their God commeth. You heare that wee are
commaunded, to tell the Cities, that is, the particular
Churches of Christ, that the Lorde their God commeth to
visite them eithervnmercly, offering them his woꝝd, and
calling them to repentance; or in iustice, to punish them,
for the contempe of his woꝝd, and want of repentance.
And this wee must doe, not in secreete corners, but in the
face of the woꝝlde, for wee must stande vppon the toppe of
the

2. Tim. 3.
16. 17. The specta-
cles of a
preachers
dutie.

Esay. 40. 9

Preachers
in deliuering
Gods will,
must do it
openly, with-
out feare or
negligence.

Gg.

the Mountaine, that we may bee seene, and shewe our selues not ashamed of the Gospell. We must not doe it slackly, but zealously, lyfting vp our voyce with strength, wee must not doe it coldly, but boldly, fearing no authoritie of man, to Preache Iesus Christ crucified. Again, in the

Clay. 58.1. same Prophet, Crie and cease not, lift vp thy voyce, as a Trumpet, tell my people their iniquitie, and the house of Iacob their sinnes. So that with like earnest boldnesse, are wee in this place, willed to crie out agaynst sinne, and wickednesse, and to tell men plainly, of their iniquitie.

Eze. 3. 17. In Ezechiell we are compared vnto watchmen, that should alway stand in the watch tower of the Church of God, & if wee espie either corrupt doctrine, or false worshipping of God, or wickednesse of life by any meanes, either openly, or colourably to christ themselves into the

Eze. 33. 6. Church of God, that wee presently, ring out the alarme, & sound the Trumpet, to giue warning to the inhabitants of the Citie of God, the celestiall Hierusalem, that they take heed, and beware of themselves, other wise, the blood of other that perish without warning, will be required at our handes. And that men may not thinke, that this charge belongeth to the Prophetes alone, S. Paule to Timothie,

1. Tim. 4. 2. and by hym, of all other requireth the same. Preache the worde. But howe? Bee earnest in season, & out of season: for no time is vnconuenient to Preach true doctrine. And he addeth, Reproue, intreat, rebuke with all patience and doctrine, so that if mens obstinacie bee such that they will not amend, wee must leaue it to God, and take it patiently. For wee are but planters and waterers, God must giue the successe and increase. Nowe if our charge bee thus earnestly required of vs, as wee are greatly to blame if we doe it not, so they that be of God can not mislike with vs, when wee doe it, though (happily) their sinne persons be touched therewith. But we must not teach one

1. Pet. 5. 3. by: but we must liue also accordingly. We must be *Exemplaria*

plaria gregis. Be thou, saith Paule to Timothie, an example to the faithful in word, in conuersation, in charitie, in faith. And to *Titus*, Aboue all things bee thou an example of good workes, with vncorrupt doctrine, with grauitie, with integritie. And *(Christ)*. God (saith he) will not haue a Christian to be contented with himself, but to edifie other also, and that not in doctrine onely, but in life also. For men looke not onely what is spokē, but what is done. As there was neuer time moze captious, perillous, and daungerous, then these dayes are, so was circumspect walking, neuer moze necessarie, & our enemies take not a pretence, by our blemishes, to quarrell agaynst our doctrine. This if we doe, we shal be good Ministers of Christ, we shal walke in the house of God, wth good conscience, we shal be able for any iust cause, to stoppe & enimes mouths, & force them to praise God in the day of visitation: we shall be able for mans iudgement, to say wth Christ, *Quis ex vobis, &c.* Which of you can rebuke me of sinne? But if we doe not this, our conscience must needes be heauily burthened, Gods iudgements (as he threatneth by his Prophetes) will bee greuous against vs, he will rase vs out of the booke of Israell, he will set himselfe agaynst vs, he wyl feede vs with worme wood, and giue vs water with gaule to drinke: yea he wyl cry out, Woe and curse against vs, as he doth in *Jeremie* & *Ezechiel*. Woe (saith he) to these pastors that hurt and destroye my flocke. And in *Jeremie*. 25. Howle ye shepardes and crie, and wallow your selues in the ashes, yee principall of the flocke, for your dayes of slaughter are accomplished, the flyght shall sayle from the shepardes, the principall of the flocke shall not escape, &c. In which wordes, although the Prophet chiefly doth speake of Princes, Magistrates, and gouernours of the people of G D D, yet hee comprehendeth also those. that hee hath appoynted to direct them, in doctrine and teaching.

Gg. ii.

What

1. Tim. 4. 12.
Tit. 2. 7.
Preachers
must giue
good exam-
ple of life
answerable
to their doc-
trine.

Jer. 23. 1.
Eze. 34. 2.
Jer. 25. 34.

What is to
be thought of
Ministers if
they live of
fleshly and
how they are
to be spoken
of, and delt
with.

Mat. 18. 6.

There is
more means
amongst
protestants
to reforme
the ministry
then amongst
papistes.

It is an ordi-
nary way of
Sathan to
discredit true
doctrine by
the life of the
preachers.

What the Bishops & Preachers, and y^e Ecclesiasticall
state of this Realme, haue deserued, I knowe not, but
what the world speaketh of them, and howe men open their
mouthes against them, I knowe, and with griefe of my
harte, I knowe it, and heare it. If wee bee such horrible
offences to the Churches of God, as the common voyce of
men doth make vs (as befoze I haue sayde in this place)
Better it were that Millstones were tyed about our
neckes, & we cast headlong into the Sea, as Christ spea-
keth of them, that giue offence to y^e meanest of his church.
If wee bee so retchlesse, and negligent, that when wee bee
made Bishops, and haue gotten the Rochet on our backe,
wee forget howe to Preache, if we be so giuen ouer to the
world, as wee haue eyther lytle, or no care at all of our
duetie and calling, (as men saye to our faces) our faulte
must needes bee great, neyther can any excuse bee made.
But if wee bee so, wee lyue vnder a Prince and lawes,
vnder Magistrates and gouernours, neyther doe wee
challenge any exemption, as the annoynted of Rome did,
but let our causes and crimes bee tryed, wyth suche in-
differencie, as other States woulde bee contented to bee
iudged by, and then let euerye man carpe his owne bur-
then, according to the weight of hys desertes. I desire
no fauour, eyther for other, or for my selfe, although I
knowe moze faultes by my selfe, then I doe by other.
Onely this I require, that gnats, bee not turned into
Elephantes, and moulehillles be made Mountaynes, that
is, small blemishes, no faultes in other, horrible and great
crimes in vs, onely of affection to deface our calling,
and to discredit the Gospell which wee Preache. Sa-
than knoweth ryght well (and I feare his cunnynge bee
too well learned) that there is no waye so fitte, to deface
any kynde of doctrine, as by all meanes that maye be, to
byng the Ministers and Preachers thereof in discredite,
hated, and contempe.

There

There is in the Ecclesiasticall historye, a notable example of that noble Emperour Constantine the greater, who after that he had assembled the great Councell of Nice, for the suppressing of the Heresie of Arius, and there were assembled to the number of 318 Bishops, whereof the greatest number, were men of notable fame, as well for life as learning, yet by humayne frailtie, forgetting themselves, and the principall cause that they came for, they began to offer to the Emperour, Libels, and Bills of complaynt, one agaynst another, blasing every man the others infirmities, which thing the Emperour greatly misliking, and foreseeing the great inconvenience that might come thereby, to the Christian faith, whiche lately before, hee had excepted into his Empire, he would not so muche as once looke into the Bills of complayntes, but wrapped them up together and in their sight cast them into the fyre, with reuerente wordes exhorting them to forget those quarrels, & to venge themselves wholpe to that matter, for whiche principallie they came. So that the Goodly Emperoure did rather indour with Sem and Iaphet, to couer the nakednesse of Gen. 9. 12. those reuerend men, then with Cham to blaze their infirmities, to the discredit of that religion, which they taught and professed. And yet is it a wonderfull thing to see, how that same wise, noble, and Goodly Emperour, was shewly after abused by certayne pernicious flatterers, and continuing workers about him, in his Court, (which were infected with the heresie of Arius) For they made such suggestion agaynst that reuerend and great learned Father Athanasius, that he sent for him, and not only condemned him, as an obstinate and stiffnecked man, that would peele to no conformance, for quietnesse of the Church, but also cast him into banishment into France, where he remaineth all the time of his Exile afterwarde, vnto the very great hindrance of true Christian faith, and to the aduancing and spreading abroade, of that wicked and detestable Heresie of Arius.

A very commendable example of concealing infirmities.

A good example admonishing princes to beware of secret dealers against Christians.

A verpe not able Example for all Princes to take heede, howe by secreete Suggeſtions, they bee carped to thinke euill, of the Miniſters and Preachers of Goddes truth. Surelſe I muſte confeſſe, that the State of the Miniſterie of the Church of Englande, is not ſo perfecte, by muche, as it oughte to bee, and yet I muſte needes ſaye this, and in the feare of GOD, tell it you playne-lye, that ſince Englande did beare the name of a Chriſtian Church, there were neuer ſo manie in it, ſo well furniſhed with Gods Giſtes, nor ſo well able oute of the holpe Scriptures to deliuer the true waye of Saluation vnto his people, as there are at this daye; and I praye GOD make this Lande thankfull for it; otherwiſe, it will fall out to their heauy iudgemente. Neuertheleſſe, I confeſſe that there be ſome that are to bee lamented, ſome that are to bee prayde for, and ſome for whom, men are bounde in Conſcience to giue GOD greates thanks for. And therefore great vncharitablenelle is it, to wraſpe them all in one Sentence of Condemnation, and contempte. But the beſt canne looke for no better inter-taynemente, in theſe miſerable latter dayes, then beefore them the Prophets, the Apoſtles, and the Reuerende Fathers of the Primatiue Church, hadde in theire tyme, whiche doing their dueties ſaythfullie, and God-lye, were notwithstanding, burthened with moſt haynous, and cruel crimes: Nea that immaculate lambe of GOD Chriſte our Sauour, who in this place did and mighte iuſtlye ſaye. *Quis ex vobis arguit me de peccato? &c.* Which of you canne rebuke mee of Sinne? yet ſcaped not, and was amonge men contemned as a Drunkarde, as a Glutton, as a Friend and fauourer of Publicanes, and Sinners, as a Coniuroz, and worke with Devils, as a ſeducer of the people, as a Samaritane and Enimie to his Countrey, as a Traytor and Aduerſary to the Prince, for, *Si hunc dimittis, non es amicus Cesaris*: If you let this man go, you are not Celars friende.

Therefore

All Miniſters are not to be ill ſpoken of, becauſe ſome deſerue it, and yet though they ſhall be ſo ill ſpoken of, they haue to be patient.

1. Pet. 1. 19.

Joh. 19.
11.

Therefore if they do this to the Paister of the houtholde, the pooze sillie seruauntes of the Familie, maye not disdain, if they haue no better curtesye. And yet the fault of them, that so abuse them, must needs bee verye greate, whereof I haue nowe nexte to speake. That is, what blame they deserue, whiche eyther maliciouslye, or vntruelye, or vpon anye other sinister affection, by false reportes, seeke to discredite the Preachers of Gods worde.

And herein I will onelye note vnto you two or thre poyntes, wherewith they vniustly and maliciously burchen Bishoppes, and other Preachers in these dayes, to the discredite of the Gospell. As for priuate & euery seuerall mens faults, I will not medle withall. If they be true, they must needs bee greate burchens to oure Consciencs: if they bee false, for my parte, I smallye esteeme them, and so would I wishe the other to doe. Onelye I will touche those things, wherewith the Doctrine is moze blemished, then we our selues diseredited. The firste thing is, that they blame vs for that, whiche oughte to bee our greatest commendation. For if in our Sermons we deliuer the truth of Doctrine vnto the people of God, and entring in to anye controuersie of Religion, somewhat zealouslye repproue the erroours, superstition and Idolatrye, of late vsed in the Church; Oh, saye some, in some places; (and happilye in this place too) What neede this vehemency, in these matters? these thinges bee banished by Lawe, and by Authoritie of the Prince. No manne dare auowe them, no man thinketh nowe, of the Supremacye of Roome, of prayinge to Sayntes, of prayinge for the deade, of Pardones, of Purgatoire, of Images; they are cleaue out of mennes myndes: I praye you why exhorte to Vertue, and deterre from Vice, so Preache that you maye make vs the better lyuers? Nowe G. D. for his mercye sake, giue vs that grace, and poure into our hartes that mighte of his Spirit, that nowe yet at the length after

The first fault
objected
gainst preachers and the
answers.

Godlinesse
may bee by
some preachers
who loath
true doctrine.

after so many yeares, our words maye worke in theire hartes, to that effect. I pray God also, that such speeches, as they vse in this case, proceede not rather of a loathing to heare true Doctrine taught, then of a longing to learne better life. For sure I am there were neuer Preachers in any age, that either more directly, or soundly according to the rules of Gods worde, haue exhorted to vertue, neuer more terribly and boldly thundred agaynst vice and wickednesse, then (God be thanked) a number haue done in this Church, for the space of this 20 yeares. And yet I must tell you playnely, I see as little fruite of that, as I doe of Doctrine, and lesse too. For in Doctrine they make some pretence, in amendment of life, none at all. And therefore seeing both zeale of true doctrine decayeth, & study of Godly life nothing increaseth, no maruayle though God, eare it be long, shew his heavy iudgements agaynst vs. And this I must say farther to them, that despye vertue onely to be preached of, and no doctrine, that they shall neuer haue that vertuous and honest life, that shal be acceptable in the sight of God, vntill the perswasion of true sayth, and right religion be placed in their hartes. For, Without sayth, it is impossible to please GOD, and whatsoeuer is not of Fayth, is sinne, though it seeme neuer so goodly, in the sight of men. Neither is there any other true sayth, then that which is grounded vpon true doctrine, out of the word of God. For, *Fides ex auditu, auditus per verbum Dei*, Faith is by hearing, and hearing by the word of God. But happily these loathers of Doctrine, and louers of vertue, be of this opinion, that if a man liue well, hee shall bee saued, howe soeuer hee beleue, whether hee bee Jewe, Turke, Sarasin, or Papiste (for some there bee that thinke so) *Quorum damnatio iusta est*. Whose damnation is iust. For if that should be so, the wisdome of God hath greatly ouer reached it selfe, the sonne of God tooke fleshe and dyed in vayne, the scriptures are false, our religion is voyde, and our sayth is frustrate. But surely these

None can
haue good
conuersation
which are not
sound in doctrine.

Heb. 11. 6.

Rom. 14. 23

Faith followeth doctrine.

Ro. 10. 17.

No man can
be saued for
any good life
when he
hath not true
sayth.

Rom. 3. 8.

these be those dayes, that S. Paule prophesied of. The time shall come, sayth he, when men shall not abide sound doctrine, but hauing itching eares, shall frame vnto the selues preachers according to their owne phantasies, and shall turne their eares from the truth, For if we doe, as these men would haue vs to doe, leaue doctrine, & preach of manners, so that it bee done in generalitie, with some shew of eloquence, and enterlacing of fyne short sentences, it is tollerablye thought of, and vsed somewhat lyke, as **S. D.** speaketh of to Ezechiell, As a iest and song of a pleasaunt Musitian. But so soone as the swete tune, and note of the eloquence, is out of their eares, the Dittie and matter is cleane forgotten, and they remayne the same persons, that they were before, bee the thinge neuer so good that was spoken. But if wee speake of anye matter particular lyke, and come so nigh them that they feelee their consciences rippd and touched, then are they greened with this disease, *Noli me tangere*, Touche mee not, Then the Preacher sayleth, hee wanteth wiselome, hee hath neede to go to a Schoole of Discretion: hee medleth with those matters that he should not.

In deede I woulde not wishe, eyther Preachers, or any other Subiectes to enter into Councell Chambers, and openly to deale in the consultation of Princes, or controuersyes of the State, so long as they bee consultations, but if any matter breake out in facte, contrarie to the Latwe of God, eyther in the fyfte or seconde Table, which toucheth eyther religion, and the true worshipping of god, or the order of iustice and charitie among Christians, I see not, but that euery good Preacher maye, and in duetye ought to speake agaynst them, and to denounce the perill thereof, euen to the face of the offendoures, vlesse wee will bee contented, that the blood of them that perishe without warning, shoulde be requyrd at our hande, which is too heauy for any mortall creature to beare.

Therefore seeing the mynde of men in these dayes bee

Ph.

so

2. Tim. 4. 3
Content-
ners of doc-
trine were
forgetfulle of
to come.

Eze. 33. 32.
How little
their owne
methode
would pro-
fite them of
teachinge
manners
without
doctrine.
How the om-
niscience of truth
distilleth parth
cukes reppre-
hension.

The meanes
now left to
the ministers
to redresse
the curiostie
and objecti-
on, of hea-
rens, for pre-
ching either
of doctrine or
manners.

so ouerthwarde, and waywarde, wee whome G O D hath placed for the Ministerpe of his worde, haue great cause to praye vnto him, that hee will assiste vs, not onely with that spirite of integritie, as well in office as life, whereof Christ here speaketh, that with confidence of conscience, wee maye bee able to saye (for the iudgementes of men) *Qui ex vobis, &c.* Which of you can rebuke me of sinne? But also that he will indue vs with that spirituall strength, which in like case, he promisetht to his Prophets Ieremy, and Ezechiell, that is, that he will make vs strong cities, pyon pillars, and brasen walles, agaynst them that oppugne in vs God and his truth: and if they do make stiffe their neckes, and harden their faces as stones agaynst the Lord, & his preaching to repentaunce, that he wil make vs also, to haue faces of flinte or Adamante, that maye not blush or be abashed, co let them vnderstande it. For curteous talking and shamefast speaking will not serue.

Jer. i. 18.

Eze. 3. 8.

The second
crime obiect-
ed against
preachers to
discredit their
doctrine and
the answere
to it.

All common
weales are
not to be tied
to one forme
of gouern-
ment.

Another crime, that they lay agaynst vs, and that with great daunger is, that wee are seditious and contentious men in common weales, dangerous to States and Principallities, neuer contented, but still seeking alterations, and studying to lyng al states to þ Swizers common weale, & herewith charge they not only vs that be Preachers, but also all those þ be true & sincere professors of the Gospell. What the Swizers common weale is, I partly vnderstand, but I neuer yett hearde, nor reade, of any man that was of this opinion, that all principallities ought to bee broughte either to the forme therof, or any one other. D; if there be anye such, out of my knowledge I muste saye vnto him Anathema; if hee were an Angell in Heauen. For the Doctrine of G O D teacheth no such thing, but that all Christian Subiectes should content themselues with that forme of gouernement, vnder which God hath placed them, and by prayer, and all other honest, and Godlye meanes of obedience, studie to preserue and maintain the same. Therfor they that saye this to oure charge, doe despye malici-
ously,

duſly, to deface the word of God, and his truth. But this is the olde meanes wherewith the Serpent Sathan, by his politique Inſtrumentes, hath alwayes indewoured, to make odious to Princes and Magiſtrates, the Prophets, preachers, and Miniſters of Gods word. So was it ſayde of Helias, and Micheas, That they troubled Iſraell, that they were enimies to the King, & neuer ſpake any thiſ that was pleaſaunt to him. So was it ſayde of Hieremias, That he was a Traytor to his Countrey, that he had conſpired with the *Babylonians*, and bare no good harte to the Prince. So was it ſayd of Amos, That the earth might not abide the words, that he had ſpoken to King *Jeroboam*. So was it ſayde of the Apoſtles and Fathers of the Primatiue Church, in ſo muche, that the name of a Chriſtian in thoſe dayes, was in that ſtate, as nowe in ſome Countreyes, the name of a Proceſſante or Goſpeller is. That, is a ſufficiente cauſe, to drawe men in daunger of goodes, Landes, lyfe, and al that hee hath, though there bee no other matter in the worlde to charge them. And theſe men ſtudye to make their accusation probable, by thoſe ſtories, that of late yeares haue fallen out in *Germany*, *Flanders*, *Fraunce*, *Scotland*, and (as they ſaye) here in *Englande* too. But it is a wonderfull thing to ſee, how affection blindeth men, that either they cannot, or will not ſee the truth. Were there neuer ſtories, rebellions, or vnderfull dealinges toward Princes, in *Flanders*, *Fraunce*, and *Scotland*, beſore theſe late yeares of the renning of the Goſpell? If they thinke ſo, they knowe nothing, and erre of ignorance, and by ignorance ſeek to miſleade other: but if they knowe it to be otherwiſe (as needes they muſte, if they haue reade anye thing) then erre they of malice, and purpoſely ſeek to deface God his Miniſters, and his truth. As for the Realme of *Englande*, all men knowe, that for the ſpace of theſe ſyrie yeares; or moze, there hath ſcanted bene two Princes ſo happy, as to ſcape in one Rebellion in theſe tyme. To lette paſſe other, and to

To beſtirme
bees of com-
mon weales
or to new
ſtander nor
now beſt ob-
ſected againſt
good true mi-
niſters.

1. Reg. 18.
1. Reg. 21. 8.
Jer. 38. 4.

Amos. 7. 19

Contention
and warres
haue beene in
other nati-
ons beſore
the renning
of the goſpel.

Englands
hath neuer
bene ſo farre
from conten-
tions and
warres, as
ſince it hath

Ph. ii.

ſpeake

embraces the
late coming
of the gospel
and the wars
that have
bene, have
not bene by
protestants.

A principle of
papisme a
gainst princ-
palities, and
which can
not but occa-
sion wars.

Papists and
not protest-
ants alter
titles of prin-
cipalities.

Papists and
not protest-
ants chal-
lenge all tem-
porall power
due to prin-
ces.

Most vniu-
ersal and
indisputable
warres law-
full by pa-
pists doe
being.

speake of those thinges, that are in oure remembrance.
Where they Protestantes that rebelled in the tyme of king
Henrie? Where they all Protestantes that rebelled in the
tyme of that blessed Babe, King Edward the first? Where
they Protestantes that rebelled in the Queenes Ma-
iesties time, that now is? They cannot, nor (I thinke)
they will not, say it for shame. The Dissenders and sedi-
tious Fyrebrandes, that inflamed that fyre, are well
knowne to be Englishe Romanistes, and Louanistes, as a-
uen now they doe endeavour the like. Is it unknowne to a-
ny man, that it is a principle of their Doctrine, that if a
Prince be not a friend to the Sea of Roome, be his Title
otherwise neuer so good, yet he is an usurper, or if any mā
be ignorant thereof, lette him looke into Saunders Mo-
narchie, and there beside shamefull, and detestable treason
towards her Maiesties person and state, he shall finde good
ground of that opinion layde, and yet forsooth Protestants
must be the dangerous Subjects vnto Princes. I pray
you of what professio are they, that haue altered the title of
all the principalities almoste in Europe? of Arragon? of Na-
uare? of Italy? of Naples? of Sicily? of France? of Germany?
of the Emperre both of the Weste and of the East? And
what the Pope challengeth at this day for the principali-
tie of England, & Ireland ever since King Iohn his time, euer
ry man that hath read the English Chronicles knoweth.
Of what profession are they that say they haue all tempo-
rall power immediatly of God, and all Princes to holde
the same as feodaries vnto them? And therefore haue
they exempted their annoynted Clergye, from all secular
power and authoritie, and haue so tyed Christian Princes,
that they maye not haue their owne Sworde of Ius-
tice, nor doe anye thing in their owne Dominions, but
at the becke and appoyntment of the Sea of Roome; and
then mighte the Father smite the Sworde againste the
sonne, and the sonne agaynst the Father; and Brother
against brother, & finally, all Subjects against their Prince.

Pea

Pea in all Countreies they did set shackles and fetters vpon Princes to bind them, that they might do nothing, but that was liking to them, I meane, they sette some of their owne Court, in every region, (as it were) to keepe vnder the Prince, and to see euen into his secret dealings, such as Thomas Becket and Stephen Langton, were in this lande. Which I doubt not but godly and wise Princes, and counsellors will consider, and specially call to remembrance; that the honorable state, dignitie, and Prerogative of Princes, was continually trodden vnder foote; untill it was within this 40. or 50. yeeres, that it pleased God, to restore into the world, the light of his Gospel, and by the Preachers thereof, out of his holy word, did let the Princes vnderstand, the right, & authoritie of their dignitie, which before was kept from them. Wherefore great iniurie doe they in these dayes whosoever they bee, that seeke to perswade Princes, that the Preachers & professors of the Gospel, be the most dangerous subiects, and the Papistes (or at least the good indifferent men, which passe not which way religion goeth, but keepe themselves safe for all changes,) to be the best, most quiet, and assured faithfull subiects: But the euenge will teach godly Princes, and wise counsellors; the contrarie. But whatsoeuer others shall doe, I doubt not but that mightie, and mercifull God, that raised our gracious Soueraigne out of the dust of death, and pulled hir out of the Lyons denne; and out of the talons of hir greene enemies, graping for hir destruction, & to our inestimable comforte, and benefice, set hir in the Royall chaire of this lande; to the ende that she might bee a nourishing mother, vnto the church of God; and this land a nursery, for the Gospel of Christ, and a place of refuge; for the afflicted Saintes of God in these miserable dayes; and for that ende, and purpose, hath miraculously defended, preserved, and maintained her, against all the venies, and persecutions of our enemies; and not onely so, but hath made hir, being but a woman, yea of all in hir mightiest enemies,

Ph. iii.

and

How papists
do binde
by ouerrule
and abuse
princes.

The full
right of au-
thoritie is
only by god
testified
granted to
princes.
and by them
also (only)
restored, be-
ing taken a-
way by pa-
pistes.

How papists
do binde
by ouerrule
and abuse
princes.

and the especiall wordlye comforte, that the Saintes of God, and the true professors of his Gospell, haue in these dayes, against all the daungerous enemyes (then which things, greater honour could neuer be done vnto Prince.) And therefore I saye, I doubt not, but that the same God wyll also at this tyme, lighten his mynde, and direct, and strengthen his heart, that by no colour of cunning, or flattering counsell, hee shall be caried away, eyther to forsake his gracious Lorde God, as *Salomon* dyd, or conceaue heauie displeasure against the Ministers of Gods truth; as *Unkinde* dyd. And that this may be so, wee haue all great cause, most earnestly to desyre it of God, in our conuall prayers.

3. Reg. 11.

2. Thmo. 14.
Good sub-
jects haue
pray in this
scope for his
Majestie.

The third
matter obiect-
ed against
Preachers,
and the an-
swer therof.

A third matter wherewith Preachers be vniustly bur-
dened in these daies, is, if they are charged, not only with their
owne sinnes, and offences (which god knoweth are too many)
but with the slacknesse & wickednesse of al other. For
vpon vs only they lay al the whole fault, of the small fruite
& the doctrine of the Gospell, hath taken here in this land,
now for the space of this twentie yeares. Oh, saye they, if
we had good and zealous Bishops, and good Preachers,
such as the Apostles were; undoubtedly, this doctrine of the
Gospel, would haue had better success, and more would
haue preyed in mens hartes: For they are not zealous,
nor seme themselves to be moued with the spirit of God,
therefore it cannot be, that they shoulde moue other. O
(dearely beloued) though this reason seemeth plausible to
some, yet I aduertise all them, that haue any sparke of
Gods feare in their hartes, that they take heede of it, & be-
ware that they be not caried away with it. For I neuer
read, that the people of God among whome true doctrine
hath bin preached (as the Lord be thanked it hath bin with
vs) did euer vse such allegation, for their owne defence. He
hath bene alwayes the pretence of the reprobate, and wick-
ed, to excuse, and colour their owne obstinacie, and con-
tempt of Gods word; when they haue offered the light of
the

Gods people
do neuer
make the
want of god-
linesse in the
preacher, to
be the cause
that good
doctrine shold
not fructifie
in the hear-
ers.

the Gospell, and called to repentance. But that these men
may not flatter, nor decaue themselves, I let them under-
stand, that the Scriptures doe in no place teach them, that
the offences, and faulces of the Ministers, and Preachers,
are alwayes, the onely cause, why the word of God; doth
not take place in mens heartes. It is more commonly, and
almost alwayes imputed vnto the waywardnes, vntothank-
fulnesse, and obstinacie of the people that heare it. There-
fore it were good for all sortes of men, of what calling so
euer, to looke into their owne doosomenes, and carefully to
consider, whether the fault thereof, bee not in themselves,
for they knowe, the Minister may be learned and diligent,
and yet the scholler, not churche, by reason of his owne dul-
nesse. The Edification, may be honest, & skilfull, & the obli-
gats patient, make light of hys wholesome Counsell. The
seede may bee good, and the sower sower a painfull & honest
person, & yet the fruite not to bee answerable, to hys tra-
uaille, because of the naughtines, & barrennes of y ground.
This our sauour Christ teacheth vs in the parable of the
seedesower *Math. 13.* The sower (saith he) went out to *Uers. 3.*
sowe the seede, and some fell in the high way, that is, in
to the hartes of them, that were continually trampled with
wicked and naughty cogitations, so y the seede, could not
sinke into their hartes, but by those birdes of y Diuell, was
caried away about fruit. Some fell in stonie ground, that
is, into such hartes as wanted the good iuice, & moisture of
goods holy spirit, & therefore when the heate of persecution
arise, their zeale is withered, & they reuolt frō the truth.
Some fell into bushie ground, that is, into the minnes of
them, y were troubled in the cares of this world, with the
loue of riches, & with y pleasures of this life, which wholly
choked up y good seede of y Gospel of Christ, so y it could
not in any wise prosper, & bring forth fruite. Here you may
perceane, that for one fourth parte of good ground, that
peldeth fruite of y doctrine of God; there are three greater
partes of onyl ground, wherein, it nothing at al prospereth.

What the
Scriptures
say to be
the cause
much to
mony, why
true doctrine
doth not frui-
tifie.

The same
sowed by
himself.

Truth may
be preached,
and yet there
be no fruite
to one, take
no fruite by it.

Mark. 18.

Of colour-
ing wicked-
nesse with
other mens
falces.What a
mans flatter-
ing of him-
selfe in wic-
kednesse
may come
vnto.

Esa. 5. 19.

Mark. 12.

Isa. 12. 7.

It would to God there were lesse store of these euill groundes in this land, & then undoubtedly should we see greater successe of the Gospell, & more ample fruit of our Preaching. It were good for men, to looke that these quarrellings at other mens liues, be not one of those coydes of vanitie that Esay speaketh of in the 5. Chap. Woe bee to them, sayth God by Esay, that drawe on iniquitie with cordes of vanitie, and sinne, as it were with a Cartrope. That is; Woe bee to them that imagine excuses and coloures to noule, & maintaine themselves, in contempt of Gods worde, and want of repentance.

Let men take heede of such dealing, that such coydes of vanitie, pull not on iniquitie, so fast, that it drawe men to utter contempt, and derision of god, and his truth: For so it followeth, even in the same place immediately, which saie in this manner in derision of the Preaching of Prophets, Let God make speede, let him hasten his worke, that wee may see it, and let the counsell of the holy one of Israel drawe neere, and come, that wee may knowe it. And in lyke manner say the wicked, and unrepentant people of the Iewes Ier. 5. They haue denied the Lord, and said, it is not he, tis he; the sworde, and the plague, shall not come vpon vs, neither shall wee see it. The threatnings of the Prophetes, are but winde, and the true worde of God, is not in them, they vtter their owne phantasies, & these things shall come to themselves, and we shall liue here liuely, brauely, and gallantly, as wee haue before time. Euen with like contempt and derision many at these dayes abuse y Preachers of Gods worde. If we exhort Princes, Magistrates, and Rulers to frame their purposes and deuises according to the worde of God, and in Gods causes to lay aside humane pollicie, (because vntillesh God builde the house, in vaine he labourerth that buildeth it, and if the Layde keepe not the Citie, the watchman waketh but in vaine.) Oh, saie some of them, these Preachers lacke experience and discretion, they are fooles, they

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they are vnskillfull, they knowe not what pertaineth to the pollicie of gouernment. It is sufficient for Princes and rulers to shewe themselves Religious, although in deede they bee not. For so howled that Poulster Machiwell, the popson of Princes Courtes, and noble houses. If to confirme me in the defence of Gods truth, we lay before them the assured promises of Gods assistance, that he wyll not suffer a heare of their heades to perishe, that for their safetye, he will cause his Angels to campe aboute them, yea though they were in the valley of the shadowe of death, yet they shoulde not neede to feare, because the Lorde is with them, though people frette and fume, though Princes of great power consulte and laye their heades together agaynst the Lorde, and agaynst his appointed, yet he that sitteth in heauen wyll defeate their purposes, and laughe them to scorne (for ther is no power, there is no wysdome, there is no Counsell agaynst the Lorde:) these saye they bee the sweete dreames of dotting Preachers, wherewith they nulle Princes in idlenesse and securitie, and by vayne confidence in the prouidence of God, cause them to lay themselves open to the daunger of their enemyes, as though euen in these dayes wee dyd not see the defenders of thys their Religion to haue sustayned greate ouerthrowes and slaughters, at their aduersaries handes. When wee laye before men terrible threatnings of Gods wrath and indignation, if they renolte from the truth of the Gospel, or suffer the same to bee betrayed into the handes of the enemye, saying, that G O D wyll forsake them, that hee wyll take hys defence from them, that hee wyll sette hys face agaynst them, that hee wyll byng straungers vpon them to destroye theyr Countrey; and possesse their great landes and goodly buydynges: Many crye, that the Preachers bee peeuish, and for feare of theyr owne state raue in follye. For they thinke if Religion bee altered, that they shall first goe

to wpacke, but they haue small care and prospect, howe to mayntayne the state of their Countrey in safetie. Thus doe they continuallye knitte Coyers of vanitie, to drawe them selues into iniquitie and contempte of GOD, and all this commeth to passe (as I sayde before) because they looke so muche vppon other mennes doings, that they cleane forget their owne. They shall doe well to followe Christes Councell, that they first

Math. 7. 3.

Others must
know well,
howe soeuer
they minister
do thus.

Take the beame out of their owne eyes, and then shall they better see to take the moate out of their brothers. They maye not thinke that God is the God of the Ecclesiasticall state onely, or that the Scriptures of GOD, doe prescribe onelye their dueties, with greuous threatening if they perfourme it not: Nay, he is the God of the whole people, and of all the states, and conditions thereof. Of Parentes and Children, of Maisters and Seruantes, of Husbendes and Wiues, of Lawyers & Counsellers, of Marchants & all other Occupiers, yea he is the GOD of Gentlemen and Gentlewomen, of Lordes and Ladies, of Princes, Magistrates, Rulers, & Gouernours, & all their dueties in his holy worde hee prescribe, and against all them he speaketh, and with terrible threats in his Prophets, he thundreth, as much or more, then he doth against euill Ministers, and Preachers. And more oftentimes, he noteth their vices, & faulces, to bee the cause of those great plagues, & bitter desolations which he threatneth to bring vppon his people. Reade the. 1. 3. 5. 30. Chapters of Esay. Reade the. 5. 8. 21. 22. 23. of Ieremie, & almost all the parts of the Prophets, and you shal perceiue this to be most true. I woulde stape vpon some examples, but that I myght be thought, to touche some things too nighly. Therefore all these sortes of people, as well as the Ministers of Gods worde for their vocations, ought to bee able to saye, with Christ in this place, *Quis ex vobis arguit me de peccato?* Which of you can rebuke mee of Sinne? Which of you

What per-
fection shoulde
be in the life
of euery one.

is

is able to accuse vs, that we liue loosely, in chambering & wantonnesse, or riotouslie, in banquetting & drunkennesse, or contentiously, in strife and cruie, or maliciously, seeking to supplant one another? Which of you is able to accuse vs, that wee pull downe Townes, and inclose whole fieldes, to feede wylde beastes, & famish a number of Christian people? or that we ioyne house to house, lande to land, with oppression of the poore, as thonghe wee would lyue alone vpon the face of the earth. Which of you is able to saye, that wee wast the treasure of the lande, in seedyng thye Cankers, riotously to consume the same, I meane, Monstrous Vanitie in Apparell, Needelesse pompe in Sumptuous building, and Excessiue charge in daintie feeding? Which of you, is able to say, that in all our doings, we set not the feare of God before our faces, & make not his holy word the directiō of all our deuises? Which of you, I say, is able to accuse vs, in any of all these things? If all men, in all states and conditions, bee able with good conscience thus to say: Surely this lande is blessed. But Heauen and earth seeth, and the Lorde knoweth, that it is not so in a number, yet God sojbyd, for that number, that we should condemne all. God hath his, in euery state and condition of man.

Nowe come I to the thirde parte, contayned in the second sentence of my Cheaine, *Si veritatem dico vobis, quare non creditis mihi?* If I say the truth why doe you not beleeue mee? Wherein I promised, to let you vnderstande, that the doctrine of the Gospell, which we haue Preached in this lande by the space of this. 20. yeeres, and that hath bene confirmed, and established, by the authoritie of the Prince, & lawes of this Realme, is the onely truth, & that there is no truth of doctrine but it, & therefore, y^e you ought both saythfully without exception to embrace it, and constantly without revolting to abyde in it. But mee thinketh I heare some say: Sir, if you coulde resolue vs, that it is the trueth whiche you Preache, wee would easely

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and of the application of the text there in.

The meaning whereby the wealth of England is wasted.

Cooper, J.

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receaue it, but wee may iustly doubt of it. For ye are but men, and such men, as carie their blemishes openly in the sight of the world, ye may be deceaued, and deceaue others. As good Clarkes as you, and as honest men, for any thing wee see, teache vs the contrarie, and say their doctrine is the truth, or at the leastwyle, wee may iustly thinke, that those great contentions, that you make against y^e Church of Rome, are but for trifling ceremonies, and matters of small weight and importance, and therefore, that Christian Princes, might do verie well, to see some order for those matters, and to force you to agree, for the residue, whether you will or no, that you may no longer trouble the worlde, as you haue done, these many yeres, with these needelisse controuersies. Surely, that they wyll not receaue our doctrine with triall, I can not mislike it; for S. Iohn in his 1. Epist. 4. cap. giueth them the same Counsell, Deerely beloued (saith he) beleeue, not euery spirit that speaketh to you, but trie the spirites whether they be of God or not, for many false Prophetes are come into the world. Therefore I would to God all sortes of men, but chiefly, Princes, Counsellors, and Magistrates, would trie our doctrine, by the true touchstone of Gods word, as those noble Conuertrs of Berrha did, mentioned in y^e Act. 17. which came to heare Pauls Sermons, not of custome, and fashion onely, But dayly searched the Scriptures, whether those things were true, that Paule spake, or no. If God would moue them, so to doe, they should easily vnderstand, not onely, that our doctrine were the truth; but also that the controuersie betweene vs, and the Church of Rome, is not for trifling Ceremonies (as they saye) or matters of small weight, but for the very substance of our sayth, and ground of all Christian Religion, and that there can be made no more agreement betwene our doctrine and theirs, then betweene light and darkenesse, truth and error; God and Belliall, Christ & Antichrist, which thing, it behoueth all Christians, and professors of the Gospell, deeply to consider.

Verse. 3.
Doctrine is
to be recea-
ued vpon
triall.

Verse. 17.

How to pre-
ceue proce-
dants to haue
truth, and of
what weight
the matters
are wherein
they differ
from po-
pular.

consyder. For as befoze tyme often, I haue sayde in this place, so now thinke I, the tyme draweth nigh, that Goddys iustice, for our vnebankesnesse, will pulle vs to the tryall of our sayth, and therefore it behooueth vs to vnderstande, that we contend not for trifles, but for matters of principall importance, as I mean now to declare vnto you. And if some persons shall thinke these poyntes needlesse to be spoken of in this place, I humbly craue leaue, that for the confirmation of mine owne sayth, I may declare vnto you y^e grounds of my conscience, that if euer I liue to be tempted, to forsake my Lorde God, and his truth, that this my procellation made in this place, may bee a bonde vnto my conscience,

The rule that I will vse to prooue, that our Doctrine is the truth, and not that which cometh from Rome, shal be the same, that the Scripture of God layeth downe by S. Iohn, in the place befoze mentioned, where after he hath, ^{1. Ioh. 4. 1.} as you haue heard, admonished men to trye the Spirites, whether they be of God or no, hee addeth these meanes of triall. Every Spirite that confesseth Christ to haue come ^{1. Ioh. 4. 12} in flesh, is of God, and every spirite, that denieth Christ to haue come in flesh, is not of God, but is the Spirit of Antichrist, of whome you haue heard howe hee shoulde come, and now already is he in the worlde. Nowe that you may vnderstande, I go not about to deceaue you with shewe of eloquence, and Rhetoricall amplifications, and with motions of affections, to leade you into erreure, care you be ware, I will laye open myne argumente vnto you, nakedly, and barely that you may see quere toyn^e thereof, and with your selues consyder of what force it ought to bee in any christian conscience. And this I say euery spirite that confesseth Christ to haue come in fleshe, is of God, and teacheth you the truth. And euery spirite that denyeth Iesus to haue come in fleshe, is not of God, but leaue^th you into erreur, and is that spirite of Antichrist: But wee, and the Preachers of the Gospell, in all Godly sence cōfesse Christ to haue come in fleshe, and our Adversaries of Rome doe

Al. iii.

not.

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not, therefore we, and not they, haue brought the truth vnto you. The 2. proposition. I know wil be denied, for both parts thereof, which I will proue vnto you, by this meanes. First I will let you vnderstand the causes why christ came in fleshe, and what benefites he procured to mankynde by the same. Secondly I will shew vnto you what it is to denye Christe to haue come in fleshe. The firste of these two shall confirme our truth: The seconde shall confound their error. As touching the cause why christ came in fleshe.

The causes
why Christ
came in the
fleshe.

When sinne had made separation betweene God and man, and the exceeding great mercy of God, was not willing vterly to cast away man; and to raise him from the face of the earth, of his infinite goodnesse, and wisdome, he deuised the sonne of God, the seconde person in Trinitie should descend from Heauen, and take fleshe of the blessed virgine, that so being in one person, both very God, & very man, he might be a most fit Mediator to work reconciliatis betwene God and man. The cause therefore why Christe came in fleshe, was to worke the saluation of mankinde. For so saith S. Paule, It is a sure saying & worthie of all men to be beleueed, that Christ came into the world to saue sinners, And Christ himselfe sayth: that he came to saue that which was lost.

The general
cause.
1. Tim. 1. 17

Luc. 19. 10

The generall worke of our redemption, hath certayne principall branches, whiche are cheefe Articles of oure Faith and groundes of all Christian religion. Firste, that he might be the reconciler, and attonement maker betwene God and vs, as S. Paule writteth, 2. Cor. 5. All things are of God which reconciled vs vnto himself in Christ Iesus. And immediately, God was in Christ reconciling the world to himselfe. And to the Coloss. It pleased him to reconcile all things, vnto himselfe by Christ, appeasing by the blood of his Crosse, all things whiche are either in heauen or in earth. God therefore appoynted him for euer to be our high Bishop, our Mediator, our Advocate, our Intercessor, which should continually appeare before

The particular
cause.
Athe. 13.

Wise. 10.
Col. 1. 20.

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before the face of God for vs, and make him fauourable to
sinners, that we might haue accesse to God by him, & by his
intercession and merite, obtayne mercy and grace in oure
necessities, these be the wordes of the scripture. And hee is
not onely our Mediatour and Aduocate, but Our onely
Mediatour and Aduocate, One God, and one Media-
tour of God and man, the man Christ Iesus, We haue
an Aduocate with the father, Iesus Christ the righteous,
and he is the propitiation for our sinnes. It is hee that
ascended vp to heauen, and sitteth at the right hand of God
the Father, *Ut interpellat pro nobis*, That he may bee an In-
tercessour for vs. The 2. cause of Christs coming into
flesh, is, that he might be our redeemer from the tyrannye
of the Deuill, and the purchazer of remission of sinnes. The
Sonne of god appeared to this ende, to dissolue the
workes of the Deuill. And agayne: Yee are redeemed,
not with golde and siluer, but with the blood of the im-
maculate Lambe Christ Iesus. And agayne: Beholde the
Labe of god, that taketh away the sinnes of the world,
And S. Paule: In whome wee haue redemption, and by
his blood remission of our sinnes. We must not onely be-
lieue that he is our Redeemer, but our Only Redeemer,
and the Only Purchazer of the full remission of our sinnes.
For, *Non est aliud nomen*, &c. That is, There is no other
name vnder Heauē, wherein we shold be saued, but only
by the name of Christ Iesus, And S. Iohn. The blood of
christ hath washed vs frō al sinne. And S. Paule. He gaue
himself for vs, that he might redeme vs frō all iniquitie.
The 3. cause of Chrilles incarnatiō, & 2. office of his eter-
nal Priesthood, is, to offer a ful & perfect sacrifice to appease
the wrath of God, & to satisfie his iustice, & p not according to
p order of Aaron, which by imperfectiō did neede a Succes-
sion, but according to p order of Melchizedek, & p for euer.
Thou art a Priest, sayth God, for euer, according to the
order of Melchizedek: Therefore it cannot bee bozne
in christian religion, that Christ should haue any succession
in.

Heb. 2. 4-7.
9. cap. 1.
Rom. 8. 37.

Christ only
is our adu-
cate and me-
diatour.
1. Tim. 2. 5.
1. Ioh. 2. 1.
8. 1.

Rom. 8. 3 4

1. Ioh. 3. 8.

1. Pet. 1. 18.

Ioh. 1. 29.

1. Cor. 1. 7.

Christ only
is our redem-
mer.
1. Cor. 4. 15.

1. Ioh. 1.
vest. 7.

Heb. 6. 20.

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Christ only
is our priest
to sacrifice
for vs which
he hath done
once for all.
Heb. 10. 14.
Heb. 9. 28.
Heb. 10. 12.

in Priesthood, to sacrifice after him. For by one oblation he made perfect all that be sanctified, And agayne : Christ was once offered for the extinguishing of the finnes of many, And agayne : Having offered one Sacrifice for sinne, he sitteth perpetually at the right hand of God, And sundry times else where, the Epistle to the Hebrues affirmeth, Christ *Semel*, That is to say, once, to haue sacrificed himselfe.

The fourth cause of his Incarnation, and the thynde office of his eternall Priesthood is, that he might be the only Prophet, Paister, Teacher, and instructor of his people, fully to open to them the knowledge of God, and the true way of Salvation : God, sayth Moyses, shall raise from among you, a Prophet like vnto me, him do you heare, according to all things that he shall say vnto you. And God the father himselfe, at the baptizing of Christ, did with the visible presence of the holy Ghost, consecrate him Paister and teacher of his church, which only was to be heard.

Mat. 3. 17.
Mat. 17. 5.

This is my dearly beloued Sonne, in whome I am well pleased, him doe you heare. The same Consecration was conformed in the Mounte, at the transfiguration of Christ. And Esay the Prophet in the 55. chapter, or rather God by Esay sayth : I haue given him as a witnesse vnto people : & *preceptorem Gentibus*, And a Maister and instructor of all nations, And therefore Christ himselfe forbiddeth his Apostles to be called Paisters, for sayth hee : Ye haue but one Maister which is Christ.

Christ is our
only Instructor
Ioh. 1.

The fyfte cause of Christ his comming in flesh, is that he might be the Lorde of Lordes, and King of Kinges, the onely head, ruler, gouernour, and defender of his vniuersall Church, ouer al the partes of the worlde, according to the Prophecie of David Psal. 2. Yet haue I annoynted my King, vpon my holy hill of Syon, to whome for his inheritance, he gaue all the Nations of y^e world, and for his possession, the vttermoost bounds of the earth. And the Angell at his Conception, sayde : He shall raigne in the house of

Mat. 6. 9c

Luce. 1. 33.

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Isacoh for ever, and there shall be none ende of his king-
dome. And Epheſians 1. He hath put all things vnder
his feete, and hath appointed him aboue al things head
of his Church. And Coloff. 1. He is the head of his body
the Church, which is the beginning, the first of them
that riſe from death, *Vt ſit in omnibus primas tenens.*
That in all things hee might haue the preheminence.
And Ephe. 5. The Huſband is the head of the wiſe, as
Chriſt is head of the Church: But the wiſe may haue no
more heades but her huſband, unleſſe ſhe will be a wexlock
breaquer, and ſo the Church can haue no other heade But
Chriſt, unleſſe ſhe doe in the face of the whole world forſake
her owne Spouſe, who hath betrothed her to him alone.
He is the only Sonne, whiche alone gouerneth the houſe
of G D his Father, In all theſe Branches, I adde
this worde (Onely) becauſe Chriſt onely, is alone that
that he is: oure onely Mediatour, oure onely redeemer, and
purchazer of remiſſion of Sinnes, oure onely high Prieſte,
to ſacrifice for vs, oure onely Paſtore and Teacher that
inſtructeth vs, oure onely head and gouernour that guideth
and defendeth vs. And here vnto I am moued, not onely
with expreſſe wordes of the ſcriptures, but alſo with conſi-
deration of the high and moſt excellent meanes of oure ſal-
uation, deuſed by the wiſedome, and vnſpeakeable merce
of God. For it ſhould greatly impeache the wiſedome of
God, if he ſhould ſend downe his ſonne, the ſeconde perſon
in Trinitie, into the vale of miſerpe, here to take Fleſhe,
and in the ſayme of a Seruaunt, and abiecte man, to ſuffer
moſt vile and reprochfull Death, to bee a partye redeemer,
or a partye Sauiour, and to yeelde a great parte of the
honoure and glozy thereof to other. No, no, he is G D D
he giueth not his glozy to other: He onely (onely I ſaye
hee) is our full and perfecte reconciler, and Redeemer, and
all the reſidue that I haue ſpoken of befoze. This is
the Doctrine which we teache, this is the Goſpell whiche
we preache, and this is no new Doctrine, but that whiche

Verſe. 12.

Verſe. 13.

Verſe. 13.

Chriſt is the
only head of
the church.

Chriſt hath
no partye
here in any
of his offi-
ces.

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Protestants
doctrine of
Saluation
is the doc-
trine of the
Scripture.
Eph. 1. 4.

Gen. 15. 3.

Gen. 22. 18.

Acte. 3. 21.

Acte. 4. 12.

Joh. 1. 19.

Joh. 3. 16.

The generall
and of the
protestants
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trine only
they mislike.

was conceived in the bosome of the wisdome of **G O D** before the beginning of the *Woꝛlde*. For wee were choſen (ſayeth *Sayncte Paule*) in *Chriſte*, *Antequam iacerentur Fundamenta Mundi*. i. Before the Foundations of the *Woꝛlde* were layde. This is that *Gospell*, that **G O D** himſelfe opened in *Paradiſe*, to our ſpyt *Fa- thers*, I will ſet enmitie, ſayeth he, to the *Woman*, be- twene thy ſeede and his ſeede: and thy ſeede, That is, one that ſhall come of a woman, ſhall breake the *Serpents* head, That is: ouerthrow the whole power of the *Deuill*, and deſpue mankynde from ſinne. This is that *Gospell* that was reuue to *Abraham*, and all the *Patri- arches*: In thy ſeede, ſhall all the Nations of the earth be bleſſed. This is that *Gospell*, that was ſpy- gured to the *Iewes*, by the *Paſchall Lambe*, by *Man- na*, by the *Rocke*, by all the *Sacrifices*, and *Ceremo- niall ſeruices* of the *Lawe*. This is that *Gospell*, Wherevnto all the *Prophets* beare witneſſe, As *Saynt Peter* ſayeth, in the *Actes*: That all they that beleue in him, ſhall haue remiſſion of ſinnes by his name. This is that *Gospell*, that *Saynt Iohn the Forerunner* poynted vnto, Beholde the *Lambe of God*, &c. This is the *Gospell* that *Chriſte* himſelfe preached and deſtuo- red to his *Apoſtles*, and they to the whole *Woꝛlde*. So **G O D** loued the *Woꝛlde*, that hee gaue his onely begotten *Sonne*, that whoſoeuer beleued in him, ſhould be ſaued. Therefore as I haue ſayde: Our doc- trine is no newe Doctrine, but the moſte aunciente Do- ctryne, that euer was vpon the face of the *Earth*, neyther doe wee teache anye other Doctrine then this, and thoſe that doe of neceſſitie depende vpon this, or bee groun- ded vpon this. Neither doe wee impugn anye Do- ctrines in other, but ſuche as are repugnant to this *Fayth*, and eyther directlye or indirectlye impeache the ſame. For I proteſt before **G O D** and his *Angells* and in the preſence of this honourable Audience, for my ſelfe

selfe and as many professours of the Gospell as I know, that whatsoever Doctrine is agreeable to this, wee doe gladly receiue it, and with both armes embrace it, though it come from the Church of Roome. And whatsoever Doctrine is repugnant to this, and will not stande with it, wee doe reiecte it, though it come from an Angell in Heauen. Seeing then wee haue notue this 20. yeares taught you this infallible truth, Why doe you not beleeue vs? &c.

Now as touching the second branch, what it is to denye Christe to haue come in fleshe, and who they are that denye it, you shall vnderstande that there bee two wayes to denye Christe to haue come in fleshe. The one flatlye and groselye, and in playne wordes, as Ebion, Erinthus, Marcion, Valentinian, Arrius, and a number suche other, in the Primatiue Church, whiche denyed eyther the Deitie, or Humantie of Christe. But in them Sathan shewed himselfe in his owne Coloures, like a blacke Deuill, and therefore the Heresyes beeing so grosse, were soone confuted, and confounded in the Church of G D D. There is another waye moze subtile, and perillous, vnderly to denye Christ to haue come in fleshe, in whiche Sathan tourneth himselfe into an Angell of lighte, and as Cyprian sayeth, Vnder the name of Christe, confounding the Religion of christe. That is, While in wordes they confesse the Incarnation of Christ, by peruerse Doctrines in effecte they deny it, by denying those causes, for which the Sonne of G D D was Incarnate, attributing the effect of oure Saluation, to other thinges. And after this sorte, the Teachers of the Church of Roome, very plainlye and perillouslye denye Christe to haue come in fleshe, as I wil particularly lette you vnderstande by the Branches of our saluation befoze recyted. As touching the first cause of Christe his Incarnation, that Christe is the onelye

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recon-

What it is
to deny Christ
to haue come
in fleshe, and
that in two
wayes.

Popes
and not pro-
fessors do
deny Christ
to haue come
in the fleshe
and how.

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Hearesto
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Saintes con-
tinueth be-
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Mat. 11. 28.

Joh. 16. 23.

reconciler, mediatour and attonement maker, betweene God and vs, and for that cause sitteth at the right hande of God, perpetually to appeare before his face for vs: Against this Article they teach blasphemous Doctrine of Inuocation of Saintes, that they are our mediators and reconcilers, that by their merites and prayers, we haue access vnto God, and are for their sakes, heard, receiued and accepted into the fauour of God agayn, evidently displacing the son of God, fro the cheefe office of his eternall priesthood, & setting his creatures in his place and dignitie, and y^e with our any warrant of scripture, eyther by word, or by exāple. This Doctrine is toynd with two other soule errorres: Firste, that they conceaue of Christ, as of a dreadfull God, and terrible iudge, and not as of a mercifull Mediatour, & therefore that wee haue neede of other spokesmen, to make the way to him for vs, though he himselfe most graciously, and mercifully cryeth vnto vs, Come all ye that trauaile, and be heauy laden, and I will refresh you. And in sundry places commaundeth vs to pray vnto God the father in his name, assuring vs, that whatsoever wee desire, it shall be graunted vs. And therefore doe they shew them selues to mistrust, the Credite of Christ.

Secondly in this praying to the Saintes, not without great danger of Idolatrie, they attribute vnto them diuine power. For in their praying to them, they imagine of them, that they bee of Vniuersall knowledge, and vnderstanding, not onely what men speake, but also what they thinke in their hartes. Agayne they attribute vnto them Almighty power, as being able to worke and bring to passe whatsoever is desired of them. And lastly, they shewe themselves to beleue, that they are More merciful, and ready to heare sinners, then Christ himself, which is flat Blasphemy. As touching the second cause of christ his Incarnation, that he is our onely redeemer and purchaser of remission of our finnes: This ground of our faith they weaken, by a number of corrupt Doctrines.

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As first, that in parte wee haue saluation and remission of finnes, by the Merites of Saintes, for thus they praye:

Tu per Thomae sanguine quem pro te impendit,

Fac nos Christe scandere quod Thomas ascendit.

Graunt vs O Christ by the blood of Thomas which he shed for thee, thether to goe whether he is ascended. And to Saint George they pray thus, *Hic nos saluet à peccatis, ut in caelo cum beatis possumus quiescere.* Let him saue vs from our finnes, that we may rest with the blessed in heauen. And touching Saint Anne, they say thus, *Deus qui beatam Annam, matrem tuae generatricis fieri voluisti, presta quesumus, ut meritis utriusque matris & filiae, regna caelestia consequamur.* O God, thou which wouldest Saint Anne to become the mother of thy mother, graunt we beseeche thee, that by the merites of the mother and the daughter, we may obtaine thy heauenly kingdome. In this you heare three Sauours beside Christ, and in like maner doe they acknowledge a thousande moe. Secondly, they say, we haue remission of finnes and saluation, in parte by our owne Merites and good doynges. For this writeth Gabriel Biel: That the Passion of Christ may be the first and principall cause, of attaining grace and opening the way to heauen, *Sed nunquam est totalis causa, quia semper cum merito Christi, concurrat aliquod meritum recipientis gratiam*, that is to say, But it is neuer the whole cause, for that euer there goeth with the merite of Christ, some merite of him that receaueth grace. What shall I say of Pardons, of Pilgrimages, of Purgatorie, of holy Water, and a number of other like Superstitions & false errors? by which not without blasphemie, they matche transitorie things and vaine deuises of men, with the most excellent price of our redemption, the blood of Christ Iesu, & sonne of God our Sauour, expresse contrarie to the holy ghost, thus writing by Saint Peter: Ye are not redeemed with transitorie things, as with Golde or Silver, but with the blood of the immaculate Lambe Christ Iesus. As tou-

The papistes will haue Christ to be a demie Sauour.

1. Pet. 1. 18.

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thing the third cause of Chyistes Incarnatio, that he being our only high Priest according to the order of Melchizedech, hath once for euer offered himself vpon the Crosse, & purchased for vs eternall redempcion, they impugne it wth þ most horrible doctrine of the propitiatorie sacrifice, daily offered in the Masse, wherein they teach, that mortall & sinfull men in a state of Priesthood succeede Chyist, & continually offer the very reall & naturall body of Chyist to God the father, for the remission of dayly sinnes, not only of the that Cōmunicate, but of them that looke on, & receaue not, yea, and of them that be absent, and procure the same to be made epyther for money or otherwise, aswell for themselves as other, which is directly contrarie to the doctrine of the holy Ghost, in the Epistle to the Hebrewes. Where at large he prooueth, that neither the Priesthood of Chyist can haue any successio, nor his sacrifice any repetitio, without euident note of imperfection.

As concerning the fourth cause of Chyistes Incarnation, that he is the only Paister and teacher of his Church, and hath reuealed vnto vs the perfecte wyll of God, and true waye of Saluation, so that nowe after hym, wee shoulde receaue no doctrine, but that is vttered by the voyce of our hygh Sheepearde in his holpe woꝝde. Yea, sayeth the Church of Rome, there bee many weyghtie matters, of necessitie of saluation to bee beleerued, which Chyist in hys wytten woꝝde hath not deliuered vnto vs, and the same to bee receaued wth lyke reuerence, that the wytten woꝝde of God is.

Last of all, the fift cause of Chyistes Incarnation, that he came to be the onely Head, Ruler, Gouvernour, and Directour of his Church, the Patrones of the Church of Rome manifestly denye, saying: that Chyist is in deede the onely heade for saluation, but not for gouernment, because the Pope is the Pministeriall heade and gouernour, and directour of the vniuersall Church, wherein they manifestly

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misfully alter the nature of Christes kingdome. For where-
as the kingdome of Christ is not of this worlde, but a
spirituall kingdome, wherein by the word of God, and the
power of his holy spirite, hee ruleth and raygneth in the
heartes of true Christians, the Pope hath transferred it
to an earthly kingdome and Emprye, by which, as the
Vicar of Christ he challengeth a vniuersall gouernment,
not onely ouer the Ecclesiasticall state, but also ouer all
Princes and gouernours of the earth. This opposition
and contrarietie of the doctrines of the Church of Rome,
to the doctrine of y^e Gospell, if you diligently marke and
obserue, you shall evidently see in them the spirite of An-
tichrist, althoughe not grossely and playnely, yet vndi-
rectly and colourablye denyng Christ, to haue come in
fleshe. What shall I saye, that the doctrine of that
Church dothe not onely disgrace the office of Christ,
in the worke of our redemption, but hys person also, by
hypnyng hys humanitie and the trueth of hys bodye in
doubte, whyle they teache, that the verbe naturall bo-
die of Christ is really in all places, or in tenne thousand
places at once, that is, in euerye host consecrated throughe
out the whole worlde? And what Christian knoweth
not, that it is the propertie of God alone, and of no crea-
ture, bee it neuer so holpe, to bee in manye places at
once? Finallye I adde, that the Church of Rome tea-
cheth corruptlye, as touching Originall sinne, freewill,
and the grace of G D D, Faith and Iustification, good
workes and the merites of them, the vse of the Sacra-
mentes, and almost of all doctrines touching Christian
Religion. Therefore, I trust you nowe perceyue both
the partes of my second proposition evidently proued, that
is, that we sincerely confesse and teache in all true sense,
that Christ is come in fleshe, and they doe not, therefore
accordyng to the wordes of my Theame, I say vnto you,
If we teach you the truth, why doe you not beleue vs?
If

If it be the onely right way of saluation, why is it not fauourably receaued and embraced? If it be the glad tidings of the Gospell sent by God vnto you, why are the Messengers thereof disdayned and contemned? People that doe feare God, heare the woꝛde of God with reuerence, and not onely heare it with the eares, but faithfully beleue it in the hart, and not onely beleue it, but constantly abyde in it, & not onely themselves to abyde in it, but by all meanes they can to labour to vnaue other to it, and to repesse all such as eyther reuolte from it themselves, or seeke to disgrace or discredite it in others. God is not moze displeased with any thing, than with the contempt of his woꝛd and Ministers. Thus sayth the Lord by Ieremie in y 6. chap.

Ier. 6. 16. repprouing the obstinacie of his people, Stand in the wayes and behold, & aske for the olde way, which is the good way, and walke therein, and there you shall finde rest for your soules, but they said, we wil not walk therein. Also, I set watchmen ouer you, which said take heede to the sounde of the Trumpet, but they said, we wil not take heede. But consider what God addeth immediatly, Heare

Ier. 19. O earth (saith he) beholde I will cause a plague to come vpon this people, euen the fruite of their owne imaginations, because they haue not taken heede vnto my wordes, nor vnto my law, but haue cast it of. And in the last Chap. of the 7. of the Chronicles, it is thus written,

2. Chro. 36. 15. The Lord God of their fathers hath sent vnto them by his Messengers, rising vp earely, and sending, for he had compassion on his people, and of his habitation, but they mocked the Messengers of God, and misused his Prophetes, vntill the wrath of the Lord rose against this people, and till there was no remedie, for he brought vpon them the King of the Chaldees, who slewe their yong men with the sworde. &c. God of his great goodness, hath sundry times sent into this land, his Messengers and Preachers of his Gospell, and principally these twentie yeeres last past, in which time, the sounde of Gods holy woꝛd

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woyde hath continually roong in the eares of men, yet was the loue of the Gospell neuer so colde, as euen at this day, nor the hartes of English men, so ready to reuolt from it. It is lamentable to vnderstande howe in all partes of the Realme, those Papistes, whiche before time appeared to be somewhat asrayde, and sought by all meanes to hyde themselves, doe now openly shew themselves, and desire to be knowne to be as they are. What their hope or expectation is, the Lord knoweth, but surely it is full time, that hir Maiestie, and hir most Honourable Counsell, as they feare God, and loue his truth, doe speedily looke vnto it, otherwise vndoubtedly, the inconuenience will be greater, than by authoritie will be easily stayde. The care hereof, I leaue to them, whome God hath sette in place of Go- uernement, only I thought it my duetye, being appoynted a watchman in the Church of God, to sounde the Trumpet in this place, and to giue warning, that the bloud of them that perish, be not required at my hande, and withall, moste humbly and hartilye praye vnto almighty God, that with the grace of his holy spirite, he will so direct & strengthen the minds of them, whose principall charge this is, that that may be done, which moste tendeth to the glozy of God, and maintenance of his truth, and to the good state and preservation of this our naturall Countrey.

Amen.

II.



¶ The speciall contentes of this Booke of Sermons, reduced into a necessarie Table of Common places.

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The power
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of god in it
selfe, and in
the estimati-
on of the
worlde.
Rom. 1. 16.
What gods
worde woork-
eth in the
heavens.

1. Cor. 1. 13.

1. Cor. 27.

How gods
worde pre-
vaileth even
against
mans wis-
dome and
cunning.

Example of
the Apostles
time.

Example of
later, and of
these present
times.

Even so the word of God, in estimation of the world is simple, base, & contemptible, but in vertue, power & strength, exceeding great & maruailous. I am not ashamed of the Gospell (saith Paul) for it is the mightie power of God to saluation, of all them that beleue. By secret power & the spirit of God giueth it, it altereth the mindes of men, it lyghteneth their heartes, it engendureth a newe wyll, it bringeth forth goodly & holy doings as due fruites thereof, it changeth not only particular men but whole Empires, kingdomes & countries, it worketh & which in no wise can bee wrought by the counsailes, wit, wisdom, cunning, pollicie, or strength of man. This strength and power of Gods word both S. Paul speake of. We preach Christ crucified, to the Iewes a stumbling stocke, to the Grecians foolishnesse, but to them both being called we preache Christ the power and wisdom of God, &c. God hath chose those things, which are foolish in the world to cōfōund the wise, God hath chosen the weak things of the world to cōfōund the mighty. The effect of this, appeared immediately after the Apostles in themselves contemptible, & yet vnblemished, who with the despised and loathed doctrine of Christ crucified preuailed, & prospered through out & world, notwithstanding the wisdom, & learning, & pollicie, the power of the world did set it selfe against it: and as a little Mustard seede, the Church of God by the power of the Gospell prospered, and grewe to great largenesse, so that the poore foules of the ayre, that were chased out of the woodes, by tyrannie and persecution, dyd rest in it, and with quietnesse of conscience, though with trouble of the world, settled themselves, and builded their nestes therein. The lyke hath beene, euen of late yeres, when, it hath pleased our mercifull God, to renewe his Gospell, and to sende it into the world, so that the godlye with great comfort see, and the whole world may perceiue & myghtie power of God, in prospering his Gospell. What conspiracies, what edicts, what cruel Passakers and murderers,

ders, haue bene to suppress the Gospel, all men do knowe,
 and those that feare God, with pitiefull hartes lament it.
 Euē now are wrought those things, of which Dauid prophesied
 in many hundred yerres before, Euē now the nations
 fret & fume, euen now the enemies of God, haue their vaine
 wicked and Diuillish deuises: euen now the Princes of
 Antechristes band, conspyre and laye their heades togea-
 ther agaynst Christe, and agaynst his worde. Lette vs
 breake their bandes asunder, say they, let vs cast of their
 poke, let vs by all meanes we can, seeke the consulsion of
 those Princes, countreys, Noble men, and other, which in
 any place mayntayne this newpreached Gospel. Lette it
 be wrought by policie, by periurie, by craft and dissimula-
 tion, by violence, by crueltie, by mischeefe, by murder, by a-
 ny meanes that may be. Let vs roote from the face of the
 earth these Hypocrites, these Hugonotes, these Herc-
 rikes, which at this day trouble the whole worlde. If wee
 cannot worke it by force, lette vs by policie, and vnder co-
 lour and pretence of great friendship, bying them into oure
 snare, or at the least, with making saye offers, let vs dally
 with the, vntil we may worke that, y we would do. *Sed qui*
habitabit in Calis deridebit eos, & dominus subsānabit eos. He
 sitteth in Heauen that shall deride and frustrate all their
 counsailes, with a Rodde of yron, hee shall breake & scat-
 ter their purposes: vnto Godly Princes and Magistrates
 which hee hath rayled, as Nourles and Fosterers of his
 Gospel, he shall (I doubt not) as often times he hath done,
 betray their dissimulation, display their policies, sparcle
 their conspiracies, and confound their deuises, in such sorte
 as his holy word and Gospel, shall remayne to the comfort
 of his Childzen. Though by all crueltie, to their further
 condemnation, and to the heaping of greater wrath in the
 day of Gods wrath, they sle & kill great numbers of his
 people: yet of the very ashes of the same, and of their blood,
 he will rayse by other to his glory, whiche maugre their
 malice, shall freely teache and preach his word. A Ten-

Psal. 1.1

The imagin-
 nations,
 practices, &
 meanes of
 the wicked
 to withstand
 gods worde.

Psal. 2.4.

The increase
of the church
by Martyr-
dom shewed
in a simili-
tude.

What in-
crease, only
cometh by
Martyrdom.

2. The. 2. 8.

An objection
made a-
gainst the
credit of the
gospel and
the prea-
chers of it
because it is
likened to
seede

pest of winde, maye blowe down a stalke of Musterdseede, but in blowing downe one Stalke, it shall cast oute an hundred Seedes, whiche after shall growe and prosper. Euen so by extremitie of tempestuous persecution, some Preachers and professours may be murdered, but of their blood other will spring. *Nam Sanguis Martyrum semen Euangelij.* For the Blood of Martyrs, is the Seede of the Gospell. Yet am I not of that minde, that the Gospell, in the Worlde shall so prosper, that it shall haue a setteledde perpetuallnesse. For vndoubtedly, Antichriste shall not bee utterly ouerthrowne before the laste daye, but continually, betweene this tyme and that, shall make warre agaynst the Sayntes of God, and trauayle to suppress this happy seede of Christe his Gospell, wherewith he his so greivously wounded, and his Kingdome shaken. But he shal neuer be able utterly to extinguishe it. S. Paule sayth that he shall be deadly wounded with the Spirite of Gods mouth, that is, his holy worde: but he shall bee taken away by the brightnesse of his comming. The Justice of God, for the vnthankfulnesse of people, may suffer his Gospell to be oppressed in some one Countrey, as Englande, or some other place, but in other yet, it shall prosper and increase, notwithstanding all the indeuours of Antichrist to the contrary.

Neste is, that wee haue to speake of the grounde and the diuersitye thereof. And here I maye not lette passe a very profitable instruction, to be taken out of this parable, agaynst y^e malicious interpretatiō of many in these days, & I doubt not but there was the like in Christs time, & ministred to him the occasyon to utter this Parable. Whē many see the Doctrine of the Gospel so much preached, & beaten into mens eares, and conspyer howe small fruite cometh of it, being so many that reiect and contemne it, and so few that frame themselues according vnto it, but y^e vice & wickednesse rather daily increaseth: by and by with verpe corrupt iudgement, they e^yther condemne the Doctrine it self

self, of the persons that be the Ministers & teachers therof. Oh, say they, if this were Gods true word, & his right doctrine of the Gospel, as it is pretended: vndoubtedly, it wold worke in mens hartes, alter their minds, and bring forth the fruit accordingly. For as the Prophet sayth: As the sweet Dew, and shower of raine returneth not backe in vayne, but moysteneth and seasoneth the earth: so gods true worde returneth not in vayne, but effectually doth that for which it was sent. Or, if this bee the true gospell, and right word of God, surely the faulte is in the Ministers, that bee not such persons, nor doe not deliuer it so zealously & so sincerely as they should do, & therfore their preaching preuayleth not in the hartes of men. And thorow this persuasion, their groweth in them, an obdious and vnchristian contempte, and despising of Ministers and Preachers, so that forgetting themselves, they caste faulte of all euill in these Dayes, vpon the Ministers and Preachers. But with as good right might they condemn, and condemne the Prophets, Christ himself, and his Apostles. Esay preached among the people of God about 60 yeares, or as some account 80. Ieremy taught 41 yerres, and other Prophets proportionably, and I trust they will not say, that either their doctrine was not right or good, or else that they were euill men. Yet with how smal fruite they preached, in comparison of the multitude of euill, the whole course of their writings, & their lamentable complaints declareth, and the euent of Gods iust iudgement in punishing the Jewes, evidently proueth. For that only cause that they contemned his worde, and returned not to him by repentance, hee brought vpon them the King of Babilon, who in the ninth yeare of Zedechia, King of Iuda, came and all his Hoste agaynst Hierusalem, and Besieged it. And in the leuenth yeare of Zedechiah, in the 4 moneth toke it, and ransacked the Citie. And all Princes of the King of Babilon came in, & sate in the middle gate, the cheefe gate of the Citie, euen Naregal, Sarsefer, Samgarnebo, Sarfechim, Rabfari, Rabmag, with

Answer.

Some preachers had but barren successe and yet was their doctrine true.

with all the residue of the Princes of the King of Babilon, God thus plaguing the prophane contempte of his worde, when after so long Preaching no fruite woulde followe. And yet was not Ieremie in fault, nor the true Prophets of God for the inuasion of those straungers, for the ouerthrow of this noble Citie, or for the greuous captiuitie of this wofull people: Nay, the loosenesse of their owne liues, the secure contempt of Gods holy words brought all those plagues iustly vpon them, that they like flocks of shepe were, after great hurly burly in their owne countrey, carped away captiues into their enemies Lande. And this successe (thzough their owne ingratitude and other intollerable vices) had the preaching of the Prophets, among the people of the Iewes in those dayes.

The like to
be saide of
Christ and
his Apo-
stles.

In like manner I might say of Christ, and his Apostles and Disciples, whiche preached among the Iewes a good time, and in deebe with small frutes, in consideration of the puritie of the Doctrine, the excellencie of the Teachers, and the wonderfull workes and myracles, that were by Gods power wrought for the confyrmation of the Gospell.

The cause of
barren suc-
cesse, is all
one to the
present prea-
chers, as
was to the
prophets, &
Christ and
his apostles
and yet is
not their suc-
cesse the
lesse.

But in this answer I compare not the Persons, which I cannot do withoute intollerable pryde and blasphemie, but I compare the causes, which are al one with them and with vs. The Gospell and Doctrine that we preach, is the same y^e Christ, the Prophets, & the Apostles taughte before vs, and haue left vnto vs, although wee, in comparison of their worthinesse, are sillie and sinful wormes of the earth. And yet (in the feare of God and humblenesse of harte, I speake it) I doubt not, but we are farre from that wickednesse, and foule blemishes, that partlye open aduersaries, partly politique and worldly professours, woulde haue to be noted in many preachers of these dayes. They are not able to speake or denie worse of vs, then the Iewes diide thinke and speake of Christe himselfe, of his blessed Apostles, and of the holy Prophets of God, Happylye by oure
infyr*

in symities, they may haue greater likelihoode, but that in those dayes was and now is, nothing but a colour, and pretence of reprobate mindes, to feede themselves in the wicked contempt of Gods worde, or to excuse and flatter themselves, in not reforming their liues accordinglye. I defende not the wickednesse of ministers, God forbidde. It were better a millstone were hanged about our neckes, and we cast into the sea, rather then our lyfe or euill dealinge, should bee an offence to any, or hinder but one man, from the true imbracing of the Gospell. But my meaning is to take from obstinate and vngodly myndes, such excuses and pretences, as they make to noosell themselves in wickednesse. Christ by this parable, teacheth them to iudge otherwise, and to looke into their owne bosomes, and to examine themselves of the cause, why his word taketh not place in them. Though the seede sower be neuer so honest a man, neuer so skillfull and cunning in his trade, though hee haue made good choyse of his seede, and purged it neuer so cleane: yet if the ground be barrayne and noughtie, his labour is losse, and the seede prospereth not. And on the contrary part, if the sower bee an euill man, and vnskillfull in sowing, and that he doth it negligentlye, and haue small desyre it should prosper: yet if the seede be cleane, and the ground good, the good Seede will prosper, and come to some good fruite. Yea, we see seede falling by chaunce, into good and batteling grounde, to spring vp & grow. As the worde of God is the seede, so is the ground the hartes of them that heare it. Wherefore lette not men flatter themselves, and with the cloke of other mens fautes & blemishes, hide their own euil nature & dispositiōs. The good mind, though by chance onely it heare the word of God, or though he heare it red but of a child, or any other person, it doth him good, it sinketh into his harte, & worketh to good effect. The godlesse hart, though he heare neuer so good a man preach, though an Angell from Heauen do speake vnto him, though Christ himselfe should teach him, he woulde

Dr.

be

How grieuous it is for preachers to offend.

Why preachers offences are not to be made more grievous then they are.

The true cause why the worde preached doth not alway bringe forth fruite.

The godly do alway take profite of the preaching of the word.

The first
kinde of
grounde.

Three sortes of
soules vvhich
doe eate vp
the see de of
gods vvorde
in the heigh-
vvaies.

Of woꝛldly
Securitie.

be neuer þ better, oz at þ least, the seede wold not vnto good fruite, prosper in him. But this, chꝛist most euidently declareth, by þ varietie of þ ground, which next followeth to be spoken of: Some (sayth Chꝛist) sel vpō the high way. The high way resembleth the mindes of such as be continually occupied, with the trāpling of wicked cogitations, & perpetual vse of euil doing, so þ they wax hard & haue no sence of repētaunce, noꝛ remoyse of cōscience, whatsoeuer they heare oz whatsoeuer is spoken vnto thē. Therfoꝛe þ seve of gods holy woꝛd whē it is preached vnto thē, it lieth in þ top, & as it were, swimmeth in þ care, but it sinketh not into þ hart, noꝛ can take any roote of godly perswasion: and therfoꝛe it lieth open to foules of the ayre to take it away, and to deuoure it. The foules that eate vp the seede of gods woꝛd in the high way, are the Deuill & his Impes, & Ministers of his own begetting & byeding, which be in number infinite, but I will speake only of two oz thꝛee, which I may iustly compare to the rauenuous & filthie Harpies, which þ Poets speake of: The first is, Woꝛldly Securitie, the secoḡ, godlesse Gentilitie, the thirḡ, Obstinate Papistrie. Woꝛldly Securitie, lulletḡ men asleepe in the delights and cogitations of woꝛldly pleasure, so þ they cānot fruitfully heare either þ sweete songes of Gods mercifull pꝛouidence, allowing thē to repentance, oz the dreadfull thꝛeainings of his iudgements fearing them from euil doing. But still they lye, as it were benumbed. and senceles, in a dull & heauye slumber, much like vnto thē þ be taken with þ dꝛoulsie sickness called Lethargus: Speake & crie vnto them as loud as you wil, they heare nothing, noꝛ will shew any tokē that they are aliue, if you prick them with a pinne, they will open their eyes, and looke sternely a little while, but by and by they are asleepe agayne, and lye as they were dead. Euen so they, whose hartes be ouerwhelmed with Securitie, if a man preach Gods woꝛd vnto them, be it neuer so godly oz earnestly done, it nothing moueth them, but if you prick them a little, oz pearse them to the quicke in any matter, particular.

particularly touching themselves, they will looke by somewhat stearnelye for the time, as though they were angry with you, but by and by, they are asleepe agayne, and shew no sence of any good counsaile that you haue giuen them. If we cry generally, to all that profess Christianitie, and principally to this Realme of Englande, that God of his exceeding goodnesse, in these latter perilous dayes, hath beyonde all our expectations almost myraculoulye restored to vs, the truth of his Gospell, not that we should continue in sinne and wickednes, to the defacing of his gloyy: but that wee being lightened with the brightnesse thereof, should learne that Christ Iesus our sauiour, hath payd the price of our redemption, & deliuered vs fro the captiuitie of sinne, sathan, death, and hel, that We might walke before him in holinesse and righteousnesse all the dayes of our life: If we tell them, & by their baptisme they conenanted with God to forsake the Deuil & al his workes, & that they are baptized into the death of Christ; & as they bee partakers of his death, so also should they bee partakers of his resurrection, to the end that as Christ is risen from death, so also we should rise from & death of sinne, to newnes of life: If we preach vnto the neuer so oft, & by the benefite of Christ his Passion, we are made the heires of God w him, and the children of light, & therfore & we should walke, as is worthy our vocation, & not to be partakers of & workes of darknes, and passe our time in surfering, in banqueting, in drunkennes, in chāyng & wantonnesse, in cōtention, strife, & Emulation, but & we should put on Christ Iesus, & not satisfie & lusts of the flesh, to the lyking thereof: If we say, & we are by our profession, Citizens of heauen, & of the household of God, & for that cause that our conuersation should be Heauenly, w manifest declaratiō of & contempt of this miserable world, & the transitoyy vanities therof, yet I saue, though we preach this often, though we still cal vpon the Security so lullethe the on sleepe, that they cannot heare these sweete and Godly exhortaciōs. Yea though we change our coppe,

Do. ii.

and

The incommence of
pze achuzim
generalis.

Luc. 1. 74.
75.

Rom. 6. 3.

1. Pet. 3. 7.
Rom. 8. 17.

Eph. 2. 19.

Mat. 23. 37

How god
callethe Eng-
to repen-
tance and
without re-
pentance
what is like
to befall it.

and ringe in their eares the terrible threatninges of God, and declare, that this lamentable vnhankfulnessse, in recrauing the Doctrine, and light of his truth, muste needes prouoke Gods iustice most greuously to plague vs: when we in this manner crie out vnto them, it will not waken them. We tel them often, that God must be the same God toward vs, as he was toward his people of the Jewes, that he must shew the same Iustice to *England*, that he didde to *Hierusalem*. Vnto *Hierusalem* Christ with lamētable mind sayd: Oh *Hierusalem*, *Hierusalem*, which killest the Prophets, and stonest the to death, which are sent to thee, how often woulde I haue gathered thy Children vnder my winges, as the Henne gathereth her Chickens, & yee would not. Beholde, your habitation shall be lefte vnto you desolate, And to *England* he now sayeth: O *Englande*, *Englande*, how often times haue I called thee? how sundrie wayes haue I prouoked thee? howe abundantly haue I powred out my benefites and blessinges vpon thee? howe earnestly haue I by the mouth of my Preachers, clocked and cried to thee, as an Henne doeth to her Chickens, that thou mightest awake out of thy securitie, and by repentaunce, returne vnder the shadowe of my wings, there to be safe from al the greedy Kites & Eagles, that houer ready to pray vpon thee. & yet thou wilt not; therefore thy house shal come to confusion, I will take the light of my Gospell from thee, and giue it to a people, that shall shew the fruites thereof. Thy enimies, yea thy auncient enimies, shall raigne ouer thee, and kepe thee in subiection: The glory and renown of thy kingdome, shall fall and decay, and thy people shall come to desolation, and al because thou wilt not know the mercifull day of thy visitation, so often and so sundery times offered vnto thee.

These wordes mighte shake stonie Rockes, and cause them to tremble, and yet they wil not moue English harts, nor wake them out of their Securitie, no, although GOD
let

let them see with their eyes, & the worldly hope of their Securitie, hangeth by a twine threed, I meane þ fraile life of a tender Ladic, after which, they theselues, cā looke for nothing, but heapes of mischiefe and miserie: and so much the sooner, for that by Gods iust iudgement, they nourishe in their owne boosomes the instrument of their confusion. The Lord open our eyes, & mollifie our hartes, & we may in time see, and feele his mercie affected towarde vs, and chase out of our mindes this foule Harpie, Securitie, that deuoureth the seede of Gods blessed word, and will not suffer it to bring forth fruite among vs.

Another birde, is as ougly and lothsome as this, & doth as much harme, which is Heathenish Gentilitie, which raignerh in the hartes of godlesse persons, Atheistes, and Epicures, which passe neither for heauen, nor hell, nor for God nor the Diuell, but thinke those things to bee no better, than Poeticall fables, or (at the least) Bugges, by policie deuised to feare Babes. Therefore they iest & scoffe at all Religion, and make themselues merie, with talke of Preachers. For they passe not which end goe forwarde, or whether Christ or Antichrist preuaile, so that they maye singe with the Pigges of Epicures sic: *Edamus bibamus, &c. i.* Let vs eate, let vs drinke and be merie, for to morow we shall die, and after death is no pleasure nor paine. Marke I pray you howe wisdomē uttereth their cogitations, and maketh them to speake in this wise: Our time is as a shadow that passeth away, & after our end there is no returning, come therefore and let vs enioye the pleasures that are present, and let vs fill our selues with costly vvine, and ointments, and let vs cheerefully vse the creatures as in youthe, and let not the flower of life passe by vs. Let vs all be partakers of our wantonnesse, let vs leane some token of our pleasure in euerie place. For that is our portion, and this is our lot. Let us oppresse the poore that is righteous, oh let vs not spare the widowe, nor reuerence the white heares of

Of heathenish Gentilitie and the mischiefe by it.

Shap. 2. 5. &c.

How they
are to be ac-
counted of
that deride
preachers.

1. Pet. 3.
1. 35.

Mockes a-
gainst god
& his iudg-
gements.

Jer. 5. 2.

the aged. Let our strength be the law of vnrighteousnes,
Let vs defraude the righteous and godly, for he is not
for our profit, he is contrary to our doings, he checketh
vs for offending against the law, & blameth vs as trans-
gressors of discipline. Out of this schoole they came that
iest at Preachers, & be angrie with them, for inuigling a-
gainst the vanities of this life, & putting them in minde of
God, and of heauen: for they thinke, that to bee a bitter
saying to their pleasant life. For there is none so heathen-
nish, but God sometime sendeth to his minde, a gnawing
conscience, & remorse of conscience to trouble him. Out of this
schoole came those scozners, which S. Peter prophesied shuld
rise in the latter dayes, & liue after their owne lust, & when
they should be taught by Preachers, that y^e worlde shoulde
haue an ende, & they be brought before the iudgement seat
of God, to aunswere for their wickednes, would with deri-
sion and mocking, say, Oh where is the promise of the
Lordes comming to iudgement, and of the end of the
world? for since the fathers died, all things continue a
like, fro the beginning of the creation. Of the same sort
are they, that Esay speaketh of: When they be tolde that
God will punish & plague them, not in the worlde to come
but in this worlde also, with some notable examples of his
iustice, as he did to Sodom and Gomorra and others. &c. Oh,
say they in derision, Let God make speede, let him haste
his worke, that we may see it, and let the counsell of the
holy one of Israel draw neare and come, that wee may
knowe it. Or at least they speake, as they doe in Ieremie,
that denie the Lorde God, and say, Tulse it is not hee,
those plagues of sword and famine, shall not come
vpon vs: It is vaine that the Preachers teache, these
myseries and plagues shal fall vpon themselves. It would
to God there were not too many of this sorte in Englande;
whose like contemptuous boyce, did ring in many mennes
eares, beside the great number of them, that secretly saue
in

in their heart, There is no God, and openly shew the same in the whole course of their life. For if they beleued there were a God, they would neuer so reprochfully, and so obstinately, reiect & cast aside, the word of the eternall and euer liuing God. I aske these godlesse Epicures, whether they thinke, there is a God or no? If they will saye: Yea; why then, the same must be a iust God, for without iustice, there can be no Godhead, and if he be a iust god then he must de- test, & hate sinne, and accordingly punishe it. For it is the part of iustice to giue to euery one that he deserueth, re- ward to the good, & punishment to the wicked: and by this can they not in iustice, escape his punishment due to their lewdnesse. If they will say with their Maister Epicure, that there is a God, but he regardeth not the affaires of the world, & the doings of mē: that, must then be, either because he cannot, or because he will not. By the one he sheweth himselfe an impotent God, and therefore no God, by the o- ther a negligent or a malicious God, and for that also no God. For such passions and imperfections, can not lyght- ly thinke or saye: There is no God, I must speake vnto them as. S. Paule doth to lyke heathenish hartes & mindes, and I must will them, to open their blinde eyes and behold the goodly, beautifull, and maruailous frame, and worke- manship of the world, the Sunne, the Moone, the Starres the Planets, the goodly order, the constant course, & won- derfull effectes, the notable varietie of times, and seasons, to the benefite of mans life. I must byd them looke into the ayre, and consider what it is, that holdeth vp that huge- heape of Cloudes houering without any propp or staye, and in conuenient time, so sweetely sheeding downe the- selfe, to moist & season the earth, which if they should fall downe at once, woulde ouerwhelme and drowne the whole- earth.

I must further will the to consider, & since the naturall place of water, is to be aboute the earth, as verpe reason

How to tis
guile who
do beleue
there is a
god, and
who not.
Contempt
of godlinesse
of life, can
not stand
with the ac-
knowledg-
ing of a god.

We cannot
acknowledge
a god, but
that with all
he must pun-
nish sinne.

Against
those that
denie god-
altogether.
Rom. 1. 20.

Alcance to
make those
acknowledge
a god which
do altogether
deny him.

and

The saying
of the hea-
thens that al
things stand
according to
the course of
nature is to
be understood
of god, and
how it is so.
Seneca.

The way to
acknowledge
god in man.

and their owne heathenish Philosophers teache : who oꝝ
what it is, that holdeth the Sea within a banke of sande,
that it doth not breake ouer, to surrounde the earth and oc-
cupie his owne place ? Oꝝ what it is, that causeth the dead
and dirtie earth, to bring foꝝthe so beautifull flowers, so
saire greene grasse, so exceedyng varietie of Beastes,
Herbes, Trees, Fruites, Metalls, and all other things,
either byeeding in the bowells of the earth, oꝝ shewing
themselues vppon the vtter face thereof. Who it is that
created them, oꝝ gaue them a beginning, that preseruetly
and continueth them in their kinodes, that maketh them at
some seasons of the yeere to die, at an other to spring and
growe againe ? Thou wilt say happily, all these things be
by a certaine course of nature, and the ordinarie effectes
thereof. Why ? and what is that which thou callest na-
ture ? Is she a goddesse, oꝝ is she a Creature ? Hath she a be-
ginning of hir selfe, oꝝ hath she hir beginning of an other ?
Seneca an Heathen Philosopher could say, Nature is no-
thing but God, working in these thinges that wee call
naturall. But if thou be woꝝthy the name of a man, looke
into thine owne body, which is called *Microcosmos*, A lit-
tle world, because of marueilous woꝝkemanship thereof,
weigh how it commeth to passe, that in thy mothers womb
two oꝝ thzee droppes of licour, shoulde frame it selfe to
skinne, to fleshe, to bones, to sinewes, to veines, to arteries,
to the principall partes of thy liuing body, the bzaine, the
harte, the stomacke, the lyuer, the splene, the guttes, and
others: howe the spiritues bee ingendꝝed in the bzaine, the
hart, the lyuer, which bee the instrumentes whereby thy
soule woꝝketh life, and mouing, nourishing & increasing
and growing, sense, will, and vnderstanding.

Consider the other outward partes of thy body, and the
proper necessarie vse of them all, the fleakes of flesh, called
muscles, the bones, and the great varietie, and the maruei-
lous fashion and ioynning of them together, the wonderfull
course of the Veines, the Arteries, the sinewes disperkling
them

themselues to notable vſes into all partes of the body, both inwarde and outwarde. I will not put thee in minde of the ſubſtance, the nature, the power and ſtrength of thy ſoule, which in deede ſarre paſſeth all the other. For if by conſideration of thy body, thou canſt not learne, that there is a God, which in ſuch wonderfull ſorte, did frame it: thou ſhewest thy ſelfe not to haue the common vnderſtanding of a mannes ſoule, but art moze dull than a brute beaſt. By theſe things which I haue hitherto ſpoken, a naturall man may vnderſtand, that there is a certaine diuine and ſpirituall power, that gaue beginning to all theſe things, and therfore, is of himſelfe Eternall. And becauſe he wrought them of nothing, that he is alſo Omnipotent and Almighty: and becauſe they are framed in ſo goodly order, and exceeding varietie, that he is of Infinite Wiſdome. And ſo much as he made them in the beginning, and to this day preſerueth them to the benefite of mankind, that he is Exceeding good and bountifull and a louer of man. And becauſe he ſuffereth, euen vnto thy perſons, to enioy the benefite of his creatures, that he is with all very Mercifull. And becauſe with want of theſe his creatures, he puniſheth and plagueth the wicked, hee ſheweth himſelfe Juſt alſo. Now this diuine and ſpirituall power, that is eternall, almighty, wiſe, good, mercifull and juſt, is that God which we ſpeake of, whom theſe Godleſſe perſons ſhould learne, though they had no other booke but this, of the frame of the world. But ſceyng they haue Gods booke of hys holy Scriptures beſides this, they ſhall be vnercuſable, & heape vnto themſelues wraeth, in the day of wraeth, if they repent not, and ſhake thoſe wicked cogitations out of their harts, that the ſeede of Gods worde may proſper with them. The thirde euill birde, and cruell Harpie, that deuoureth the ſeede of Gods worde, is Obſtinate Papiſtrie. And of this birde, are three kindes, The open Papiſt which dwelleth among vs, and forſaketh our Communion in prayer, & vſe of the Sacramentes, manifeſtly proteſting that wee be de-

Et. parted

who ſo can
not acknow-
ledge god in
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not be ſaide
to be a man.
Properties
which can
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tures.
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Omnipotent.

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Who of
what that
God is
which is
ought to be
belieued.

Of obſtinacie
Papiſtrie in
three ſortes

England in
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by papistes.

The meanes
to remedie
some kindes
of papistes.

parted from the Catholike Church, and therefore that they may not in conscience ioyne with vs. The second sort are fleeing Papistes, which sling ouer the sea and returne againe, secretly bringing with them pardons, reconciliations, sleaundersous and seditious bookes and libels, wth other like things, wherewith they indeuour, not onely to feede other Papists in their obstinacie, but with traiterous meanning, as much as they can, to steale away the heartes of the subiectes from the Prince and Magistrate, & prepare the way to rebellion, and alteration of the state: so that this Realme hath not in the world, so deadly and perillous eniymes, as these are to y^e vttermost of their power. Their continuall trauaile is to beate into the heartes of English men, that our doctrine, our Church, our Prince, our lawe, our whole state is schismaticall, and hereticall, & that they ought not to obey, either the Church in doctrine, or the Prince and state in gouernment, but if they rebell, y^e they doe God good seruice. To repressse or chase awaye those two kindes of Romish Harpyes, for so much as they wyll neither reade wyting, nor heare preaching, there is none other way, but to claime ayde of the Magistrate, that they wyll vse moze seuerer & sharpe execution of the lawes, & devise some straighter meanes, than hitherto hath bene. For the lenitie of these daies hath caused the multitude of these hydes, exceedingly to increase, with the perill bothe of Prince and state, which if in tyme they take not heede of, I feare it will be too late. The thirde kinde of these sort of Harpyes, is the Cunning Papist, which can hyde himselfe vnder the colour of loyaltie, and obedience to y^e lawes; and wyll needes be accompted a faithfull, true, and good subiect, & yet carrieth in his boosome in effect, the same perswasion that the other doe, and for feare of daunger, or discredite, they are contented to obey the law, & in y^e meane tyme, are perillous instrumentes, to let the other vnderstand the secrettes of all thyngs that be done or purposed, & wth friendship and money, to helpe them, when any kinde

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of daunger is at hand. These men, as they can not by lawe
be corrected, so surely haue the gouernours, verie great
cause to haue a carefull eye vnto them, and to take heede
that they bee not brought into place of credite. But for so
much as all these thre sortes of Romish Harpyes, not one-
ly deuour the seepe of Gods woide, and pull it out of those
minde that heare it, but also by distainyng the same, with
their foule dung of sleaundersous reportes, make it to sa-
uour yll, in the senses of many: it behoueth such as feare
God, to be well armed, with sufficient aunswere to y same.
Namely when they say, that the doctrine that we preach,
is a new doctrine, and that they wyll beleue, as their fa-
thers haue done before them: that they are the true Ca-
tholique Church, and we are schismatikes and heretikes,
that we disagree among our selues, and they consent in v-
nitie, all which their pretences with diuerse other lyke
you shall finde sufficiently aunswere, in the Sermons
vpon this Text, *Non me pudet Euangelij*, I am not ashamed
of the Gospel, &c. Thus haue you heard me declare vnto
you, what those thre principall birdes are, which da-
than in these dayes, hath bred in England, to hinder
and deuour the seepe of Gods woide, which sal-
leth on the high waye. Nowe it remai-
neth to speake of the other diuersi-
ties of ground, &c.

(. . .)

Ec. lii.

The



¶ The seconde Sermon vppon this
part of the Text, *Mat. 13. 5.*

Some fell vpon stonie ground, where it had not much earth, and by and by it sprang vp, because it lacked deepenesse of earth, but when the Sunne rose, it was burned away.



Efore, Christ did speake of them, which albeit they heare and receaue þe seede of Gods holpe worde, yet their heartes bee so hardened, that it sinketh not in to their mindes, & therefore þe Diuell doth quickly, by his birdes, deuoure it, that it neither cometh to good effect, nor giueth any shew, or token of likelihood, to prooue well.

Nowe in these that followe, he describeth them that receaue, and admitte the word of God in such sorte, as they giue great token at the beginning, that it will prosper and doe good in their heartes, but shortly after, some impediment growing, the seede fayleth, and bringeth forth no fruite at all. And first he speaketh of them, whom he resemblanceth vnto stonie ground, that is, such hartes & mindes of men, which because they be of disposition vehement and hoate, they by and by receaue the worde, and shewe themselves to be delighted therewith, and breake out to earnest praises thereof, and shewe them selues with such cheerefulness to embrace the doctrine of Gods trueth, as they moue great hope to all men, that it will take successe to great benefite. But in the ende, if any vehement tempta-

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tion,

tiſ, either of worloly trouble, or otherwiſe happē to them, they waxe ſaynte and begin to chaunge, and laſtlye cleane reuolte and utterlye forſake that truth, whiche with great hope in the beginning, they had receaued.

And of theſe many afterward become enemies, and perſecutours of the Goſpell. And what, I pray you, may be the cauſe hereof? Surelſe this: They lacked Earth and moyſture, to feede the ſeede, that is, they had not the true knowledge of Chriſt, nor of his Kingdome, nor a right and Chriſtian ſayth byed in them, by the ſpirite of God, but only a wayne opinyon conceaued in their own mindes, whiche beſore were poſſeſſed with a carnall delighte of worldeleye pompes and pleaſures, and therefore when the Doctrinne of the free mercy of God by ſaith in Chriſt only, pardoning and forgiuing our ſinnes, is preached, and when they heare ſuperſtition in faſting, praying, & other ſuch things, ſharply repproued, and men exhorted to Chriſtian libertie, they imbrace this Doctrinne very greedily, and all becauſe they thinke vnder pretence of Chriſtian libertie, to ſhake of the yoke of Diſcipline, and obedience in Chriſtian exerciſes, and to vſe the cloake of Gods mercy to couer a looſe and licentious life, in the meane time, ſtudyng nothing but how they may vſe the countenaunce of the Goſpell, to get Riches, honour, friendſhip, and worloly peace and quietneſſe. But as I haue beſore ſayd, when the ſtormes of aduerſity and heate of perſecution riſeth, whereof they muſt be partakers, if they will bee conſtante in the Goſpell: and when they heare their wicked and vngodlye doinges, by Preachers ſharply repproued, and begin to vnderſtand that neyther chriſtian libertie can be any warrant of licentiousneſſe, nor Goddes mercy a Cloake to continue in wickedneſſe, they flye from the word of G O D, and betake themſelues wholly to the worlde. Such receauers of y word, were many of the Jewes, which dreamed that Chriſte came as an earthly Prince, or Conquerour, that ſhoulde deliuer them from the tyranny of the Romaines, and make them Lords of

How it cometh to paſſe that many ſeame firſt to be glad of the goſpell and yet afterward hate it and helpe to puniſh the profeſſors of it.

The cauſe why many of the Jewes which ſeemed to like of Chriſt well, did after ward crucifie him.

the worlde. And therefore at the beginning, they flocked to him in great number, and shewed such liking of him & his doctrine, that the Pharisees and high Priestes, were astrayd to deale with him, as otherwise they wold haue done. But when they saw him once taken, and in the hands of his enemies, they reuolted, & shewed themselves to mislike w him, & in the end cried *Crucifige* as frankely as y residue, & were cōtēted to haue Barrabas let go, & christ to be put to vniust & cruell death. I would to God there were not to many of this sort in *England* at this day, which now shew themselves, to be hoat and eger gospellers, either because they hope to haue some part of y spoile of Bishops lands, or ecclesiastical liuings, or for some such other worldly respect, but whē the heate of affliction shal come (for our vnthankfulnesse continually crieth for it, befoze the seate of Gods iustice) then, I say, I pray god they shew but halfe that constancie, & good liking of the gospell, y becommeth a true Christian. And y which maketh me, & other to feare thē is, that w this earnest pretended zeale, I see little amendment of life, or none at all ioyned. The remedie against this mischief, and the means to amend this stony ground, & to breede moze melow earth in their harts, is truly & sincerely to learn, what the kingdome of Christ is, & what they must looke for, by y professiō therof in the worlde. For so shal they easly put away, that worldly perswasion y maketh them to reuolt from the Gospell. Christ himselfe confesseth y his kingdome is not of this worlde, yea, y worlde & Christ, are cleane cōtrary, for y prince of this worlde is enemy to Christ. The eternitie was proclaimed by god himself in Paradise: I will set enmitie betweene thee & the woman, & betweene thy seede and hers, and her seede shall breake thy head, and thou shalt bruisse his heele. Therefore so soone as Christ the seede of y womā, had once put his head into y worlde, & was born of y blessed virgine at *Nazareth*, the Deuill raised his seede, y wicked tyrant Herode, to persecute christ, and to seeke his death: And so hath he cōtinued euer since, in al times & sea-

Of some
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Gen. 3. 15.

Beholden

long

sons, to persecute Christ in his members. This, Christ did not hide from his Disciples & true followers but sundry times told the thereof before hand, & whē it came to pass they might not be offended. Behold, saith he, I send you as shepe among the midst of Wolves: be wise therefore as serpents & simple as Doves, &c. And a little after, You shalbe hated of al men for my names sake. Here you may vnderstand, what intertainment true Christians must looke for, in this world, that is, hatred, disdaine, cruelty, & such curtesy as sheepe find among Wolves. The cause herof he setteth forth more largely in S. Ioh. If the world, saith christ, hate you, you knowe it hated me, before you: If you were of the world, the world wold loue that is his own, but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, the seruāt is not greater thē his maister, if they haue persecuted me, they will persecute you also. Christ in another place, reſembleth his people to a House builded vpon a Rock, & the raine fell, & the floods came, & the winds blew, & beat vpon that house, and it fel not because it was builded vpon a Rock. By the raine, the floods, & the winds beating vpon the house, is ment the stormes of affliction, trouble, & persecutiō, & other vehemēt tētaciōs, the deuill, & the world, raiseth to assaulte the consciēces of christiāns. But their harts are not shakē therw, but stand constantly in the truth, because the foundation of their consciēce, is sincerely grounded vpon the Rock christ Iesus. By this it may appeare the kingdome of christ, is not earthly, but a spirituall kingdome, by the power of the holy ghost raigning & flourishing in the harts of men, & setting it self against the works of the deuill, & of the world, & for the cause loketh for none other thing at the worlds hand, the misery & trouble. Wherefore the first point of a true profession of Christ & his gospel is, so far as mans frailty can suffer, to renounce the world, & all the afflictions & pleasures thereof, & with the comfort of Gods mercy in christ Iesu, to arme himself wth paciēce, against al mischeifes the

Deuill,

Mat. 10.
16.

Of worldly in-
conueni-
ences which
commonly
followe the
profession of
the gospel
and why.
Ioh. 15. 18.

Mat. 7. 24.

Why true
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What the
kingdome of
god is.
In what
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his renoune
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Deuill, or the world canne rayse agaynste him. A good Christian according to the counsaile of our Sauoure, maketh this account before hand, and looketh for none other, and because he knoweth the life of a Christian, is a warfare vpon the earth, he vnderstandeth also, that Christs Souldyers, which will professe to fight vnder his Banner, maye not in this life looke for wealth, prosperitie and quietnesse, especially when he seeth y^e Deuill, the world, & the flesh, in armes agaynst him, and continuallye ready to ouerthrowe him, and bying him to confusion. Whosoeuer therefore ballieth with the world, sheweth himselfe more then half a Traitor agaynste Christ, muche more they that for the world reuolt from Christ. The Godlye when the heate of persecution riseth, that they maye not forsake their Lorde and Captayne, vse to sheilder themselves vnder these shadowes following.

Such as doe but a litle close with the world are and stand in danger of treason to Christ.

How the godly do stay themselves in afflictions so that they may not fall from Christ by 1. considerations. The first cause of stay. Mat. 10. 29.

Tertul.

Iob. 1. 10.
et.

Luc. 12. 32.

Firste, they perswade themselves, as truth is in deede, that affliction commeth not to them, by chaunce or fortune, or by the mallice of men, but by the certayne knowledge and prouidence of that God, which is by Christ, their Heauenly and mercifull father, who neyther can do it for any euill vnto them, nor suffer them to be further tempted, than by his grace they shalbe able to beare. If a pooze silly sparrow, as Christ assureth them, falleth not to grounde, without their Father that is in Heauen, they are perswaded that they are farre more precious in the sight of God, than all the Sparowes in the world, and therefore that an heere shall not fall from their head, but by his will and pleasure, *Nihil Satana in seruos dei vini licebit*, (sayth Tertullian) *nisi permiserit dominus*. The Deuill can do nothing against the seruantes of the liuing God, vnlesse the Lord shall suffer it. The example hercof euidently appeareth in Iob, & in the Apostles of Christ. The Deuill could not bere Iob, vntil it was graunted him by God. Sathan despyed to lifte the Apostles, as men vse to lifte Corne, but Christe prayed for them, that their sayth might not fayle. *Pea a Legion of Deuils,*

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Deuils were not able to hurte a heard of Hogges, but by the permission of Christ. Therfore very pretily sayth Tertul. *Possum dicere porcorum setas apud deum numeratas, non tantum sanctorum capillos, &c.* I may say, that not only the heares of Sayntes, but the bristles of Hogges, are in a certain accoumpt before God. This comfort neuer sayeth, and whē the godly betake themselves to this sheilter, they may be truely sayde, to rest vnder the shadowe of the wings of y^e most highest. Origen vpon Iob, in zealous manner, breaketh out to the admiration of this cōfort. *O bonitas tua Rex.* &c. Oh thy exceeding goodnesse, thou mighty King, oh thy power & magnificence, thou eternal god, how great comfort giuest thou to them, that flye vnto thee? & hope for assured constācy at thy hand, that is, that our Aduersary hath no power either ouer man, or beast, or Creature without life, but by thy permission.

Of gods speciall prouidence for every thing.

The second sheilter, and shadow of comfort, is the ample rewarde that Christ promiset, to them that constantly suffer persecution for his names sake. Blessed are they, who suffer persecution for righteounesse sake, for theires is the Kingdome of Heauen: Blessed are ye, when men reuile you, & persecute you, & speake al euill against you, for my sake, reioyce and be glad, for greate is your rewarde in Heauen, And agayn he sayth. Whosoever shall forsake houses or bretheren, or Systers, or Father, or mother, or wyfe or Children, or Landes for my sake, he shall receaue an hundred folde more, and shall inherite euerlasting life. Blessed are you that weepe now, for ye shall laugh, and your heauinesse shall bee turned into ioy. They which refuse persecution offered for Christ his sake, cannot be his true Disciples, but shewe themselves to haue bene Hypocrites and Dissemblers. Hee that loueth his Father or Mother more than mee, (sayeth Christ) is not worthy of mee, and he that taketh not his Crosse and followeth me, is not fitte for mee. For whoso denyeth Christe before men, shall be denyed of

The second cause of itay.

Mat. 5. 10.

Mat. 19. 29.

Lnc. 6. 27. &c.

Ioh. 16.

Mat. 10. 37.

F f. j.

him,